

WORLD CALL

—Courtesy Westinghouse Elec

Youth

Youth am I!

I am a skylark on the wing,
Alive, alert to joy and spring,
No valleys tempt me; peaks allure—
Long flights my quivering wings endure;
And only he who seeks the height
Of a great adventure, views my flight
Toward the light.

Youth am I!

I seek new ways beneath the blue;
I take far flights unknown to you—
Yet do I need your faith in me,
For though I seem so wild and free,
When comes storm and darkened sky,
I would you had climbed as high
As skylarks fly.

Youth am I!

Since you were young is it so long
That you forgot life's morning song,
And do you doubt my loyalty
To ideals high; or can you see
Beneath my shining, morning face
The semblance of an inner grace,
High heaven's trace?

—Alice G. Moore.



MAY, 1935

Price 15 Cents

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Circulation Corner

We regret that the Elm Street Church, Greensboro, North Carolina, was omitted from the list of Honor Roll churches as published in March *WORLD CALL*. This church had twenty subscribers on December 31, 1934. Mrs. J. B. Byerly is the faithful *WORLD CALL* secretary.

Mrs. F. P. Arthur, wife of the pastor of Northwestern Christian Church, Detroit, Michigan, says that most of the new subscriptions she receives are from young married men. She says, "They like *WORLD CALL*."

The folk of my churches who are new subscribers are enthusiastic. It is helping to build a more informed membership and they tell me of interesting things they have discovered in *WORLD CALL* relative to lessons, sermons and conversations.—Richard A. Moore, West Lebanon, Indiana.

Our Women's Missionary Society enrollment of 14 represents thirteen families only and we have sent in eleven subscriptions. This is comfortably near 100 per cent—but not satisfactory to myself.—Mrs. E. Pierson, Muscatine, Iowa.

The Year Book gives the membership of the Dayton, Oregon, church as 55 and there are 12 subscribers in the church. That is more than one magazine for every five members.

This church was organized in August, 1934, with 14 members, 8 of whom were women and all members of the missionary society. We now have 11 members and 7 *WORLD CALL* subscribers. We hope to have each subscribe to *WORLD CALL*.—Mrs. Everett J. Harris, Cove City, N. C.

Independence Boulevard Church observed *WORLD CALL* Day at our council meeting by giving "Dusty Idols" to a nice audience of ladies who seemed to enjoy it very much. We had some beautiful Chinese art objects to create the illusion of a museum.—Mrs. Charles W. Williams, Kansas City, Mo.

From Our Religious Neighbors

WORLD CALL is far above any other church missionary periodical, in my estimation. It is much more human and alive, as well as dealing with vital subjects of importance in the whole range of world affairs. I expect to use more of the Japan articles from *WORLD CALL* in our Episcopal Study Class than from any other source. I have already read to them Mr. Hunter's story of "The Rich Young Ruler."

OLIVE LINDSAY WAKEFIELD.

Fairfield, Maine.

A few days ago I saw in a copy of April *WORLD CALL* an article which I would like to have. I am enclosing fifteen cents for this number which I would like to have at once as I wish to use some of the material for Easter.

F. H. AUSTENMAN, pastor M. E. Church.

Hazleton, Indiana.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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World Call

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The Threshold

Our Cover

Through the courtesy of Westinghouse Electric and Manufacturing Company, Pittsburgh, Pennsylvania, we are permitted to present the figure of Youth on our cover this month. This statue was designed by Daniel Chester French and forms a part of the Westinghouse Memorial in Schenley Park, Pittsburgh. It is particularly fitting that it should be used for our Youth Number, which indicates that youth is on the march.

Roger Clarke

On March 16 we were deeply grieved on receipt of a cablegram from Africa announcing the accidental death of Roger Clarke on March 14, as a result of a fall on a steamer. He was buried on the next day in the beautiful cemetery, beneath the palm trees beside the Bolenge Church. Roger and Virginia Maltby Clarke went to Africa as missionaries in 1927. They were first located at Lotumbe and later at the Congo Christian Institute in Bolenge, where both taught. The tribute to Roger, written by Dr. Ellsworth Faris, one of our first missionaries to Congo, is so beautiful that we share it with the readers of WORLD CALL. It was prepared for a memorial service held in Mr. Clarke's home church, March 31, at Mount Auburn, Indiana.

The Christian Quarterly

We are in receipt of a copy of *The Christian Quarterly*, being the first issue of Volume II, issued by the Berean Press, Birmingham, England. The magazine is edited by William Robinson, principal of Overdale College, Birmingham, who attended one of our international conventions several years ago, and is especially for preachers and church workers. A series of "Sketches of Pioneers" is contemplated and this January issue contains an article by Dean E. Walker of Butler University on Thomas Campbell.

Lutherans Speak Out

The National Lutheran Council, on January 18, adopted a series of anti-war resolutions. "The Lutheran Church is against everything that breeds war. War is the logical consequence of selfishness and greed and must be stopped at its source," declare the Lutheran leaders. "Our government is the guardian of the rights and liberties of its citizens and as such must take the steps to protect these rights and liberties which sound judgment and high purpose dictate. No steps should be taken which lead to war or preparation for war, which are the result of selfishness or greed and the desire for profit on the part of the nation or groups or individuals, or which come from propaganda founded on falsehoods and undue emphasis of partial truths."

Rural Life Sunday

"Suggestions for the Observance of Rural Life Sunday," the fifth Sunday after Easter, May 26, 1935, have been issued in leaflet form by the Committee on Town and Country of the Home Missions Council and the Federal Council, 105 East 22nd Street, New York, N. Y. Included are the "1935 Rural Life Sunday Message," prepared for the committee by Dr. Warren H. Wilson, of the Board of National Missions, Presbyterian Church in the U. S. A., and a suggested "Order of Service" by Miss Viola Schuldt of the Larger Parish, Dover N. J.

Rural Life Sunday finds its roots in the Rogation Days, days set apart by the early Christian church for the purpose of offering special prayers to God for his blessing on the fruits of the soil. Rural Life Sunday has been widely observed each year beginning with 1929. The leaflet presents detailed suggestions for methods of observance in churches and church schools. There is also a brief bibliography.

Single copies are available at three cents each. Rates for larger quantities on application. Orders should be sent to the Home Missions Council, 105 E. 22nd St., New York.

"Fellowship"

With application for entry as second-class matter pending, appears the second issue of the Fellowship of Reconciliation's new publication, *Fellowship*. This sixteen-page periodical is ably edited by Harold E. Fey, executive secretary of the F. O. R. and former editor of WORLD CALL. The April number includes articles by Mr. Fey and by John Nevin Sayre, chairman of the executive committee of the F. O. R. The subscription price is \$1.00 and *Fellowship* is well worth the money.

Dedication Day

The National Council of Federated Church Women, R. A. Long Building, Kansas City, Mo., is urging its 23,000,000 affiliated members to join in the fourth annual observance of Dedication Day on May 30, a day known in the Christian calendar as Ascension Day. The suggested program calls for morning and afternoon sessions with services built about the theme, "Frontiers in a Christian Social Order." The expressed purpose of the National Council is, "To unify the efforts of church women in the task of establishing a Christian social order in which all areas of life shall be brought into harmony with the life and teachings of Jesus Christ."

Leper Work

William A. Danner, general secretary of the American Mission to Lepers, commenting on President Stephen J. Corey's article in the February WORLD CALL, ex-

presses disappointment that no mention was made of the "perfectly splendid work for lepers that is accomplishing so much at Mungeli." He states that Dr. Victor Rambo is there doing one of the finest pieces of leper work anywhere in the world and is demonstrating the fact that lepers can be cleansed.

World C. E. Convention

The ninth quadrennial World Convention of Christian Endeavor will meet in Budapest, Hungary, August 2-7, 1935. The program will give equal recognition to three languages, Hungarian, German and English, and speakers and conference leaders will be chosen from every part of the world. Particulars may be had from the secretary of the World Christian Endeavor Union, Stanley B. Vandersall, 41 Mount Vernon St., Boston, Massachusetts.

Our Conference Spread

On pages 24-25 of this issue of WORLD CALL will be found pictures from Disciple Youth Conferences held around the world last year. These pictures with the brief accounts accompanying them set forth an attractive and challenging view of Conference as a world fellowship. We regret that there were no available pictures of last year's conferences in the Dominion of Canada. Our Canadian neighbors have their own conference movement which constitutes one more link and an important one in the chain of conferences which is binding the youth of our brotherhood into a world fellowship. Last year five conferences were held in Canada with fine interest and attendance.

The Code Authority

for

Periodical Publishing and Printing Industry (A-3)

232 Madison Avenue, New York, N. Y.

Publisher's Statement of Circulation

This is to certify that the average circulation per issue of WORLD CALL for the six months' period, July 1 to and including December 31, 1934, was as follows:

Copies sold	29,561
(July to December issues)	
Copies distributed free	1,094
(Advertisers, missionaries and service copies)	
Total	30,655

(Signed) H. B. Holloway

Chairman WORLD CALL Publication Committee

Subscribed to and sworn before me on this 2nd day of April, 1935.

Edward C. Kampe
Notary Public

My commission expires Sept. 21, 1936
(Notary's Seal)

WORLD CALL

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VOLUME XVII

MAY, 1935

NUMBER 5

Youth and Tomorrow's Church

AS THE department of religious education celebrates the completion of twenty-five years of service few would challenge the assertion that through these years the brotherhood's most effective force for building a new leadership for tomorrow's church has been the young people's conference movement. The six conferences of 1920 with their enrollment of 391 do not loom large statistically in comparison with the 74 similar groups of 1934 with their combined attendance of 6,456; but they marked the inception of a movement whose significance is epochal. Since those days more than 45,000 young people have participated in summer conferences. Consider that thousands of others have attended conferences and meets of briefer duration, and the movement assumes the proportions which render unbiased appraisal difficult. Not all these young people have proved to be either competent leaders or faithful servants. Some never belonged in a conference, and for others the light that once shone so brightly grew dim with time. There is ample evidence, however, that thousands of young people occupy positions of influence and leadership in our churches today, and are rendering faithful and helpful service there because of inspiration that has come to them from the conference movement. To overestimate the place of that movement would be difficult.

The Glory of War

IN A FEW American cities Saturday, April 6, was observed as Army Day and in celebration of the eighteenth anniversary of the declaration of war against Germany on April 7, 1917. Were it not for its more serious implications the choice would be ludicrous. Even as it is, the stark stupidity of the selection strikes us as at least mildly and ironically humorous. For unexcelled want of imagination we give you the military of whatever country. But here is studied dumbness par excellence. The failure of the war to make the world safe for democracy is no longer debatable. Democracy is today a world fugitive and nothing is safe. That world depression is a natural consequence of that unparalleled international folly is generally accepted. Even Mr. Brisbane looks back and says, "Never again," though admitting that never is a long time. And yet in the shadow of that

remembrance we are asked to observe April 7 as Army Day. We are reminded of that persistent parrot of Channing Pollock's photoplay, "The Enemy," who, in the face of every recurring evidence of war's tragedy, kept croaking, "Hurrah for the glory of war!"

Approaching Unified Promotion

UNIFIED PROMOTION goes into effect July 1. A worthy plan has been wrought out. A strong executive committee has been named. The selection of C. O. Hawley as director inspires confidence. Unified Promotion is off to a good start. The brotherhood wants it to succeed and believes that it will succeed. We believe, however, that if this new technique is to measure up to our expectations the initial recognition of the following factors and principles is essential:

1. No wedge of misunderstanding should be driven between the agencies involved in Unified Promotion and those temporarily withholding cooperation.

2. Unified Promotion is not an end in itself, but an agency representing causes which have risen out of the life of the brotherhood. It must proceed in such a manner that these will be safeguarded.

3. Much depends upon the spirit in which the agencies themselves enter into Unified Promotion. Let them come as competitors, one seeking to wrest some coveted advantage from another, and that spirit will mark the entire enterprise and seal its early doom. Let the boards enter into the new relationship as participants in a work whose unity is that of a brotherhood and that spirit will attend Unified Promotion on its way.

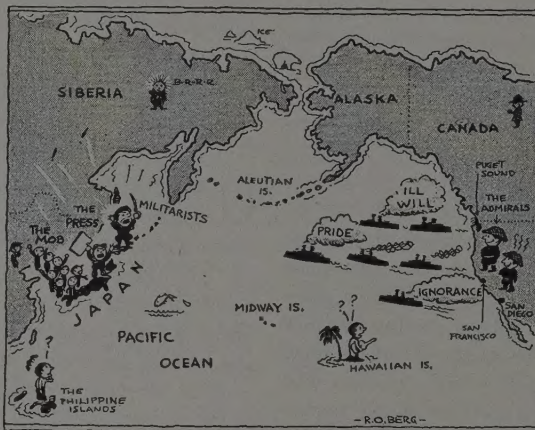
4. Causes which knock at the door of Unified Promotion must bear the password of brotherhood approval as evidenced in brotherhood support.

5. The Commission on Budgets and Promotional Relationships has been accorded a growing measure of influence because its actions have been manifestly fair and discreet. Its power, influence and usefulness will increase as it proceeds with circumspection along that familiar highway of frank impartiality.

It is our hope and conviction that this well-conceived organizational framework may become an effective agency for the carrying out of the matured purposes of the brotherhood.

There Go the Ships!

THERE go the ships! One hundred seventy-seven is their number, the most spectacular display of naval power under a single command the world has ever seen, the United States fleet, ordered by our prideful Navy Department to carry on "maneuvers of unparalleled scope" in the "Eastern Pacific" from May 3 to June 10. Play ships of the admirals they are, for admirals must play. Bigger and better the games are to be than ever before. Fifty-five thousand officers and men will participate, together with all our aircraft carriers and our airplanes to the number of 477 and the dirigible "Macon." On with the game! Ships of ill will they are. To regard them otherwise would reveal a naïvete one scarcely expects in an age of sophistication. According to the original announcements the admirals' water sports were to be conducted within the triangle tipped by Alaska, Puget Sound and Hawaii. Later word reveals plans for a playful little expedition 1,116 miles westward and Japan-ward to Midway Island, where an "advance base" will be established. Another "strategic center" of concentration for the maneuvers is in the Aleutian Islands, the nearest of which group is only a few hundred miles from the Kurile Islands of Japan. A more ingenious scheme for stirring up resentment on the part of Japan's Jingo press could scarcely be devised. Surely, whoever was responsible for this unique suggestion merits some measure of decoration, be it but a further yard of gold braid or an additional pair of white gloves. There they go, these great toy ships of misunderstanding. But even now it is not too late to order them to waters less fraught with danger. An aroused American opinion can give such a command. If that command is not given, then let May 3 be observed in all the churches as a day of national humiliation and repentance. There go the ships!



Mr. Nye's Immaturity

HIS immaturity is Senator Nye's strength. Witness his proposed 12 point war-time taxation plan which, in addition to commandeering essential industries and services, calls for taxes on corporation profits and individual incomes in amounts sufficient to pay the costs of war during the war. Now, those who speak with the authority of experience in war making and war financing assure us that

this is a matter far too complicated for so simple a solution as that of Mr. Nye. They are right. Under such a plan it might be impossible to make war at all! It is further true that in Senator Nye's immaturity lies his most apparent weakness. It was this, we are convinced, which led this arch-antagonist of international lawlessness to vote against American adherence to the World Court, approval of which his friends regarded as a logical and essential first procedure in the building of a rational international life. The inconsistency of that isolationist vote with the senator's crusade against the war makers is too apparent to require comment. But the hope of immaturity is that it shall grow up, and Mr. Nye has shown himself capable of growth. After all, his interest in problems far removed from his western home is more or less recent. We shall hope that as experience brings him to a fuller understanding of the implications of his gospel, he will be able to maintain something of his charm of immaturity.

Crusading Youth in the Senate

ONE of the most attractive members of the United States Senate is the Honorable Gerald P. Nye, Republican of North Dakota, gadfly of the placid and Nemesis of Messrs. Dupont, Schwab, et alii. To Nye goes the major credit for the persistent pressing of the munitions inquiry. With the passion of a crusader this youthful senator from the prairies has pursued his course. He has whipped or coaxed his more cautious colleagues into line. He has flared into a blaze of

Pentecost and Unity

THE United Church of Canada is celebrating the completion of its first ten years of existence on Pentecost Sunday, June 10. On this day, long associated with the cause of Christian Unity, every pulpit in our land should sound the plea for the reunion of the divided house of God.

Christian Youth Building a New World

By ROY A. BURKHART*

SOMEONE has well said that if communism ever gets the upper hand in America, Christianity will be to blame. Someone else has said that if we ever have a war again, Christianity will be to blame. Someone else might well say that if our economic order with its muddled and turbulent conditions finally ends up in chaos, dragging civilization with it, Christianity will be to blame.

In one of the twenty-four youth conferences held in important centers as a part of the united youth program, "Christian Youth Building a New World," a boy stood up in a closing commitment service and made this significant statement: "Mr. Leader, how can you have the conscience to stand there and ask these young people to commit their lives to a religion that is a part of an economic order and a social system that is pagan to the very heart? You are asking them to give their lives to a religion that has wandered far from its Founder and that has become a battle cry for a civilization that has long since lost concern for human needs. I am the son of a Methodist minister. I am a graduate of a large university in engineering. I waited four years for a job—I could not get it. My life had no meaning. Now I am a communist and my life has meaning. We communists are building a new world. We may starve doing it but we have the satisfaction of working for a cause that will ultimately give justice to those who live after us."

The reader can well visualize what happened in that group. There was a deathly silence. Thoughtful young people, conscious of the divided state of Christianity, the lack of constructive action, and the apathy of Christian leaders, knew that this boy was speaking words

which were far too true for comfort. They knew that young people in most churches have no sense of mission. They have no sense of going anywhere except to church. They feel they want peace but they know there is no strategy of action whereby they can get peace. They want social justice but they know that the economic power is with a small group of people—200,000 members of boards of directors—most of whom are Christians controlling 95 per cent of industry. They know that as long as these people have the power there is little they can do. Consequently they have a sense of futility, spending their days wondering if they will be lucky enough to get jobs.

Because of these very facts those who are close to the growing united youth program, "Christian Youth Building a New World," see in it far-reaching possibilities. For the first time in the history of Protestantism, all agencies working with youth life are actually working together. The Federal Council of Churches of Christ, the International Society of

Christian Endeavor, Council of Church Boards, Y. M. C. A., Y. W. C. A., International Council of Religious Education, and through them the Protestant denominations and state and provincial councils are all working together. It is a challenging movement. Youth and their leaders are responding in a most encouraging way. The Christian Youth Council of North America met at Lake Geneva last summer. Most of the camps and conferences last summer built their programs around this united youth movement. Many of the denominational meetings were held with this movement as the basis of programs, and all agencies looking into the summer and next fall are planning their programs in har-



*Former director of Young People's work of International Council of Religious Education.

mony with the major projects of the movement.

Twenty-four large regional youth conferences were held in March in different parts of the nation. More than 26,000 young people and their leaders were in attendance at these conferences, with 1,600 local churches represented. Most encouraging reports have been received from all conferences. Young people themselves were challenged to the task to be done by Christianity and made aware of their responsibility and their privilege in building a new world. The young people received a great sense of fellowship and mission which in itself is of great personal value to them. In the conferences the writer attended, the young people went forth with a feeling that they were joining with others in building a new world, and that they did not need to go alone because they had fellowship with One who has the power and the ability to make all things new.

One of the outstanding values of these conferences was the fact that for the first time in many communities the different agencies were working together as they had not done before. Out of these conferences will undoubtedly emerge a strategy of cooperation in the community which should result in significant progress along many lines. Such cooperation will give young people a sense of mission and a sense of going places because of the fact that they are working with young people from many other groups. In one city, for example, they are planning a large peace parade for next fall with a hundred thousand young people in the parade. One church or one denomination couldn't go very far but all groups working together can speak and act with power.

In the past there has never been a distinct nationwide Christian youth movement in this country. There are at present hundreds of small movements of one sort or another, but none that is national in scope.

Now, in the new program of "Christian Youth Building a New World," many observers feel there is a movement which is destined to become truly North American in scope. Including as it does all the Christian youth agencies in both the United States and Canada, there is every reason to expect the impossible of it. Not only should the ten or twelve million young people who are now in the churches become active in this united effort, but thousands who are not now in the fold should be won.

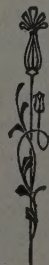
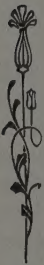
Already programs for camps and conferences are being shaped into the movement. Various denominations are planning national gatherings to build their own programs in harmony with the vision they have glimpsed. The camp conferences of the International Council of Religious Education are to be a real part of the movement. The biennial convention of the International Society of Christian Endeavor, to be held in Philadelphia in July, will have a distinct relationship to this great plan.

Late in 1935 or during 1936 an enlarged meeting of the Christian Youth Council will be held with an attendance of 2,000 or 2,500 delegates, including key young people who are holding positions of leadership in national or area groups. These will assemble to report progress and to make plans.

All over the world there is appalling misery and suffering. War clouds hang low. The poor are getting poorer and the insecurity of the dispossessed more intense. Those who have jobs have them at the expense of those who have none. There is fear, hatred and gloom. But through the blackness and the mist, there is a reassuring ray of hope—Christian youth working with their elders and with the youth of other faiths can build a new world. It is on that hope that many are betting their lives.

Wider Reaches of Conference

ONE of the most hopeful aspects of the conference movement among our own youth is the growing emphasis upon the need for an international and interracial youth fellowship. From the beginning it has been the practice to include at least one foreign missionary among the members of the conference faculty. It was inevitable that this should make for wider reaches of appreciation and fellowship. A natural consequence has been the extending of the conference movement to other countries with the aid of funds provided by our own young people. Conferences have been established in Puerto Rico, Argentina, Mexico and China, and are proving to be even more effective than those of the homeland as factors in challenging young people to Christian living. The youth conference movement has come to be an international fellowship.



Our Youth in Conference and Meet

By HELEN F. SPAULDING*

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WHAT is this scene before us? Can it be that vital, pulsating, active American youth has been stayed for a moment in its search for fresh interests and enjoyments? Here are youth with clasped hands forming a circle, heads are bowed, a young man speaks in prayer, then the voices of the group blend in singing,

"Into my heart, Come into my heart, Lord Jesus
Out of my heart, Shine out of my heart, Lord Jesus."

This is a Friendship Circle, on a shady college campus or in a church, for if a group of Disciple young people has come together, it is almost certain that the closing service will be a Friendship Circle.

What has taken place in the days preceding the singing of that prayer song? The group may have been drawn together for a summer Young People's Conference or for a World Fellowship Meet, both of these gatherings having attained worthy proportions in the life and interests of the young people of our churches.

When the first six summer conferences were held in 1920, no one dreamed that the movement would grow to its present proportions. Previous to this, week-end institutes had been held for young people, but Miss Cynthia Pearl Maus, pioneer director of summer conferences, constantly reiterated her statement, "We need more time for work with these young people." So in the summer of 1920 the first conferences were planned cooperatively by the American Christian Missionary Society, the Foreign Christian Missionary Society and the Christian Woman's Board of Missions. Miss Maus directed all these conferences and the faculties were composed largely of secretaries of the three boards and a few ministers.

Can you picture those first conferences? No four-year curriculum had been planned, students were curious as to what the week would hold in store for them, churches of the area were often frankly uninterested, the faculty was inexperienced and without guides for courses, but possessed of the vision of the

rich experiences which summer conferences could give to the youth of our churches.

Recent years have proved the wisdom of these pioneers in the conference movement, for last year seventy-one conferences were held in the United States and Canada, enrolling 6,456 of our Disciple young people. On other pages of this magazine are pictured some of our foreign conferences, and real joy has come to our young people of the United States in being partially responsible for the founding and continued financial support of these conferences on our mission fields.

In the decade and a half of the Conference movement, the leaders have made a constant effort to improve the curriculum so that the youth of the church might be more adequately trained for service. Today we have a four-year graded course with emphasis on Christian living, the meaning of church membership, carrying forward the local and world-wide church program, and guidance in facing social and economic issues. The Christian development of youth in Conference comes

not alone from the classroom, but also from the morning watch period, recreation, chapel and vesper services.

Just three years after the inception of the Conference movement, another type of youth meeting came into existence, the World Fellowship Meet, a week-end gathering of young people in which the program centered in the missionary task of the church. The first World Fellowship Meet, held in Emporia, Kansas, in November, 1923, was the brain child of Miss Alma Evelyn Moore, then secretary of missionary organizations in Kansas, and Miss Anna M. Clarke, just entering her work as superintendent of young people's missionary organizations.

People with whom these two workers talked were frankly skeptical as to the possibility of interesting young people in a purely missionary meeting. This opinion was completely exploded when trains entering Emporia on that eventful week-end brought 112 girls



—John Harms
Friendship Circle, Bethany, West Virginia Conference

*National Director, Young People's Work, U. C. M. S.

representing thirty-three churches. Boys were not generally included in the membership of Circles and Triangles at that time and few, if any, attended the first World Fellowship Meets.

The young people attending the Emporia meeting suggested the name, "World Fellowship Meet," for these gatherings, and this name has been increasingly popular with our young people since that time. From the very first the "World Fellowship" idea has been carried out through the presence at the Meets of missionaries, and young people representing other countries and races. As the conception of missions has widened, so has the program of the Meets, embracing now such issues as world peace, race relations, social justice and stewardship.

Indiana and Kentucky quickly followed the example of Kansas in setting up World Fellowship Meets, and other states were not far behind. Last year 4,700 young people attended thirty-five World Fellowship Meets in sixteen states. Other youth Meets, including in their programs world fellowship features, were held in several additional states. Since 1926, the presence of boys at the Meets has been encouraged and the gatherings are now referred to as "young people's" instead of "girls'" Meets. Nor is the attendance any longer limited to Circles and Triangles, for the entire youth group of the church is invited to participate.

And what have we accomplished in the more than one hundred youth gatherings held last year? Faculty members have contributed their time, young people have come to give of their best efforts, churches have made it possible financially for young people to attend. Have we succeeded in our purpose to build Christian men and women, widen the spiritual as well as the geographical horizons of young people, and strengthen the work of our churches?

Let us look at the group joining hands in one of those closing Friendship Circles. There is Joe, going back to a family living in affluence on profits from an illicit business. Will our discussions of Christian stewardship as it applies to the getting as well as the spending of money, strengthen him as he seeks to break with

a system, thereby perhaps breaking with his family also?

What about Ruth who revealed in personal conferences a lack of understanding between her parents and herself? As we have talked about Christian family life, have we given her an approach to her parents which will cause them to appreciate and love her and her high school chums for their enthusiastic, youthful ways?

Has the "play the game" spirit of the group impressed Tom, almost a bully in those first recreation periods, inclined also to evade responsibility? Will he go back to his school and his church attempting to demonstrate Christian sportsmanship?

Ross has come from a rural church, eager to take home plans to interest his young friends in the program of the church. Have we given him the help he came seeking in our classes on the youth program of the church?

Almost any group might include the counterpart of carefree, laughing Peggy, who plainly showed on her arrival that she came for the fun of it. Have we given her, through our worship, through classes in the history of our church and its world program, a feeling of fellowship in a cause challenging the very finest and bravest in youth?

And so it goes—a hundred or more going out from every one of those Friendship Circles. Some youth have come and said to us, "It (youth's part in the church) has truly become a personal responsibility to each of us now and we dare not fail." Another youth has said, "It was not inspiration alone, for we learned how and what to do." God grant these thoughts have been, although unvoiced, in the heart of every youth leaving these Friendship Circles.

However, we need not be overly discouraged if a short week or a still shorter week-end with a boy or girl fails to develop the Christian ideals we are striving for. It may be that our Friendship Circles, growing larger every year, are flinging out a challenge to our churches, "Will you help these youth carry on throughout the year the high ambitions and resolves with which they leave our group?"

World Convention News Notes

Mr. and Mrs. Harold B. Robbins of Melbourne, Australia, are to be in the Leicester World Convention. They will return to Australia via Canada and the United States, stopping off in various cities to visit our churches and colleges.

Hugh Kilgour, All-Canada Secretary, states that Canada is hoping to have twenty-five delegates at Leicester. George Stewart of Winnipeg is one of the vice-presidents of the World Convention and is doing much to help secure a good representation at Leicester from the Dominion.

Every delegate to the World Convention will need to determine as soon as possible the ship on which he desires to return home after the convention. The ship sailing schedules are available. For information write H. B. Holloway, Transportation Secretary, Missions Bldg., Indianapolis, Ind.

Mr. and Mrs. Herman Stephens of Toronto, Canada, have made their reservations on the "Britannic." Mr. Stephens is chairman of the Ontario Provincial Board.

C. N. Filson, pastor of Toledo, Ohio, writes about the gift of a trip to the World Convention from his congregation. He is most appreciative of this gracious gift. Let other churches do likewise.

Mrs. Hedger of Indianapolis has made her reservation on the "Britannic." Her trip is the gift of an aunt, Mrs. Jacquemin of Los Angeles. Mrs. Hedger is office secretary in the Butler University School of Religion.

The churches of Winnipeg, Canada, are planning a "World Convention Party" for April 11th at which time funds are to be raised to help send several Canadian leaders to Leicester.

At the Crossroads of the Continents

By LELA E. TAYLOR



Showing the topography and type of house in general use

THE Indian name for Puerto Rico was Borinquen—the land of God. It has been fittingly called the “Pearl of the Carribean,” the “Isle of Enchantment,” the “Switzerland of

occupations, are wearing the same cuts and fabrics of clothing, and are driving the same makes of automobiles with which we are familiar at home.

With nearly two million people the island is one of the most densely populated places in the world. The average income of the island is about \$150.00 per year. One-third of its 600,000 children are undernourished. Eighty per cent of the people are rural. The entire countryside is dotted with their small homes. One is never out of sight of a human habitation. All along the highways, on the plains, in the valleys, up the steep hillsides, or clinging perilously to some mountain-top one may see the characteristic little huts. The majority of these people are not land owners but day laborers and 85 per cent of them are for the most part dependent upon uncertain labor and wage conditions.

America,” but it is the Department of Agriculture and Commerce of San Juan that has used the most intriguing phrase of all—“the trysting place of the centuries at the ocean crossroads of the continents.”

Before beginning the journey the traveler is likely to feel that the extravagant language used in such booklets is but propaganda; but after a visit there it is with ardent enthusiasm that we quote from them: “From its sun-bathed beaches to its cloud-tipped peaks, no other wealth of scenery, no other true setting of Old World romance amidst New World beauty, can be recalled to match the luxuriant natural glory which belongs to Puerto Rico. To visit its historic shrines and monuments, to explore its massive fortification and to seek out its quaint old buildings, indeed is an experience that awakens one to new realities. To sweep along the broad paved highways where conquering legions once tramped, to follow endless miles of waving green palm trees over rivers and streams across valleys and marshlands—to mount high up the regal summits of majestic mountains, then to rush down the swift trail that follows the wide beaches—there truly is an adventure unrivaled in any other quarter of this hemisphere.”

It is a beautiful picture and a true one, but such a description is only half the story, and it is this other half that most concerns us as American Christians.

Landing in San Juan, three and a half days from New York, the visitor from the United States feels that he is in a modern American city, in spite of its evident foreign influence, its narrow streets and old Spanish buildings. People are actively engaged in the same

For hundreds of years the mountain peasants have lived scattered over the mountain sides, neglected, forgotten, out of touch and out of step with the rest of the island. The Commissioner of Education says, “The future of Puerto Rico depends appreciably on our ability to bridge the gap which separates the mountaineer from his more fortunate brothers.”

Puerto Rico may well be proud of the unprecedented educational progress during the last three decades. While the per capita wealth of the island is less than one-sixth that of the United States and less than one-half that of the least prosperous state of the Union, about 40 per cent of the insular budget has been devoted to education.

Experiments have been made through the years in the matter of language, English and Spanish both being taught. Puerto Rico is now realizing the enormous advantages which bilingualism brings to a country so strategically situated. The Commissioner of Education from Puerto Rico has said, “In our small country a magnificent experiment in brotherhood is going on. Puerto Rico is a laboratory where the two great races of America have met. We are in a position to put before the world the thought of brotherhood that is possible on earth, even among men of different origins.”

The last week in February and the first week in March representatives from the major mission boards and interdenominational agencies working on the Island journeyed together across the Island viewing the Chris-

tian work which is being carried on by the various groups and by the united evangelical forces. This study of the total task was followed by several days of conference where Continental Americans and Puerto Ricans together inaugurated plans which will guide the work for the immediate future. The wisdom of such cooperative study and planning is self-evident. It so thoroughly commended itself to those participating that the findings contain a definite recommendation that two years hence another such administrative conference be held.

One of the most important features of the conference was the addresses brought by distinguished Puerto Rican speakers who presented with great earnestness a wealth of knowledge of the economic, educational, social and moral problems that exist in the Island. Each one appealed to the evangelical churches to join them in the great task of lifting these burdens of poverty and ignorance that make life in Puerto Rico so hard and unlovely.

In answer to these appeals plans were made for an enlarged program of religious education. We rejoice in the election of C. Manly Morton to serve without salary as secretary of the largest Sunday school unit in Latin America.

The evangelical forces are carrying on the work in a beautiful spirit of united effort through the Association of Evangelical Churches, by the publication of the paper the *Puerto Rico Evangelico*, by participating in the conduct of a union book store and in the Theological Seminary.

The Seminary is strategically located just across from the University of Puerto Rico, which makes possible a most adequate and satisfactory training for the ministry. The church work of the island is carried on very largely by Puerto Rican leadership. With one exception our own pastors are seminary trained.

Disciples of Christ participate in all of the united evangelical enterprises and carry our specific task of evangelism in the northern part of the Island. Our church membership is about 2,400, under the leadership of fourteen Puerto Rican pastors and workers, and two missionary families, Mr. and Mrs. V. C. Carpenter and Mr. and Mrs. C. Manly Morton. There are twenty-nine organized churches and several other regular meeting places. We are proud of the emphasis that has been put upon rural evangelism.

Five years ago, when I made my previous visit, we planned for a gradual process by which the churches would assume self-support. I well recall with what anxious hearts the ministers undertook what to them seemed an impossible burden. Through the years I have been fairly haunted by that meeting, when I bore down upon them the necessity of greater financial support on their part. How well I recall the words of one of the pastors, "With great sorrow of heart we accept the challenge."

The strain grew more and more difficult and pastors and people struggled for spiritual compensations for material blessings gone. It is quite easily explained how holiness advocates came to be heard with increasing interest in such a situation. Many difficult problems have resulted. Some of our churches were so influenced that their worship service was like that of Pentecostals here at home. Emotional expressions and demonstrations were defended as a part of a so-called spiritual revival. We spent hours in conference, with the group, talking it all over, contrasting the emotional with the more intelligent presentation of the gospel for which our people stand. The basic loyalty of the ministers to our brotherhood ideals is a tremendous testimony to the work of

the missionaries across the years; and the fundamental spirit of love and fellowship among those of the group differing in experience and viewpoint was a cause for profound gratitude.

We were blessed in some of these conferences by the presence of Robert M. Hopkins of the World's Sunday School Association and S. G.

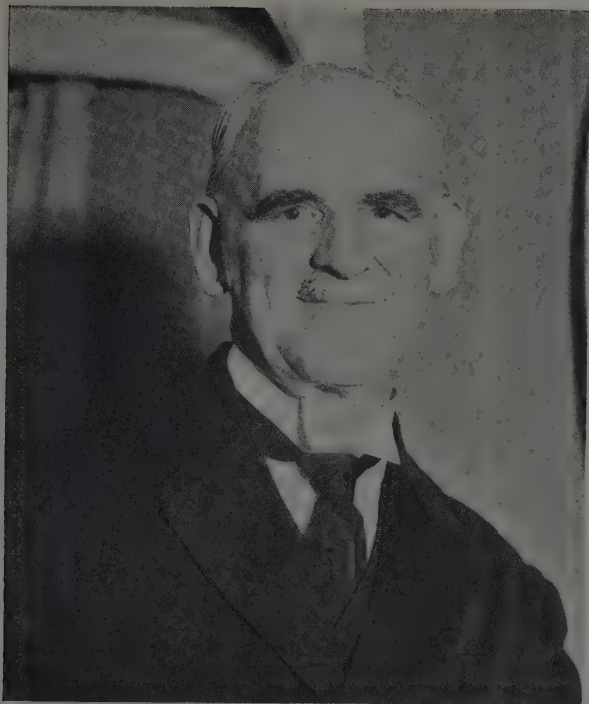


McLean Conference Grounds, Kentucky Home at left

Inman of the Committee on Cooperation in Latin America. Their work on the Island was primarily interdenominational but they gladly rendered a service to our own brotherhood work.

We held our meetings at the McLean Conference Grounds, on the porch of the residence known through the years as the Kentucky Home and where in coming days pastors and laymen, young people and interdenominational groups will plan for the ongoing of the kingdom in Puerto Rico.

We carried with us from home a framed picture of A. McLean, for whom the conference grounds is named, and those who participated will long remember the unveiling of the picture and the rededication of us all to those ideals for which we all pay homage to this loved leader.



Walter G. Menzies

THE average missionary plays many parts in his crowded day, and not least among these is the promotion of Agricultural Fairs, accompanied by Baby Shows and other demonstrations that amaze and delight the rural heart. One such fair was held at Pendra Road, in the Central Provinces, India, and we were privileged to join the happy and expectant company of sight-seers. In a spacious grove adjoining the village church—the village is named Jyotipore, meaning thereby “city of light”—the exhibits were skilfully set out in roomy, but severely economical booths, and throughout the two days a steady stream of rural life flowed into the arena, which was open to all without distinction and without price. This was the Twelfth Annual Show and easily the largest. It was evident on the first day that a record was in sight and this enhanced the spirit of exhilaration that was early abroad.

The fair owes its inception to Walter G. Menzies and his wife, two big-hearted and like-minded missionaries of the United Christian Missionary Society of the Disciples of Christ, who look with friendly eyes on their neighbors and take delight in serving them. They serve to fine purpose and throughout the whole countryside they are loved alike for what they are and the kindly deeds they do. Mr. Menzies is a good “all-rounder,” always a source of strength to the missionary side. It is still true that “mighty oaks from little acorns grow.” At the first fair held in 1921 the total exhibits were 102; in 1932 they had risen to 1,740, and

The Missionary and the Agricultural Fair

By J. Z. HODGE*

now in 1933 a record of 2,554 was achieved. It was an interesting and comprehensive collection that greeted us. In the grain section there were 381 entries to which 35 villages had contributed, and here my fancy took happy flight back to Bihar as I saw again familiar specimens of Pusa wheat. Forty-three villages conspired to put up a fine show of fruit, flowers and vegetables, and with other rustics I gazed with admiration and longing on many a glorious cauliflower. Live stock claimed 110 entries from 25 villages and in the poultry section, which included turkeys, peacocks and one kingfisher, 12 villages shared the honors with 76 exhibits. Drawing, handwriting and modeled clay work with 286 entries made an attractive section, and so did knitting and embroidery with 98 articles from 6 villages. Handicrafts supplied 150 finished products from 23 villages, and for the popular sports items 14 villages lined up with 214 possible prize winners.

In the final summing up it was found that 65 villages, of whom 32 received prizes amounting to Rs. 400, had shared in the purpose and joy of the fair. But figures can never interpret the essential values of a function like this which touched the deeper springs of country life and released kindly emotions of friendship and good hope that will, we doubt not, ripen into fruitful deeds. To break in on the monotony of rural life is surely a Christian duty, and here it was happily and Christianly done. The day when the Indian villager will rank tennis as one of his recreations has not yet dawned; but at the Pendra Road Fair the multitude mustered strong and cheered lustily while four city lights battled for supremacy in the Tennis Tournament Final. The villager has a sense of humor all his own, which he unloosed with happy abandon on this occasion, and the antics of the players, struggling ineffectually to maintain agility with gravity, called forth many a shaft of rural wit.

The Baby Show was a notable event. This was the first time it had been included in the attractions of the fair, and since success, instant and satisfying, attended the innovation it is likely to remain. Altogether 135 specimens of young India, under one year, were on view. The judges included the civil surgeon and the lady doctor in charge of the Mission Hospital, Bilaspur. Their canons of adjudication were impressive; the baby was first weighed; then measured, first from head to foot and then round the chest; the dimensions of the

*Secretary, National Christian Council of India, Burma and Ceylon in *The National Christian Council Review*.

small head were carefully taken; birthmarks were noted; vaccination evidence was joyfully recorded, and a subtle questionnaire on the use of opium brought into play. A maximum of 100 points was allowed, and I shared the prevailing enthusiasm when a bonny little Gond baby, blissfully innocent of the uses of Glaxo, just missed her century by one point. She was an easy first. It took longer to determine the second and third prizes; but in the end these were satisfactorily adjusted. With others I had a word with the proud father and mother of the little Gond maid. They were simple, unlettered villagers, not skilled in the ways of the wise, but wise in the ways of love and happy in the joy of family life. They brought to my mind the glowing lines of Robert Burns on rural reconstruction:

"To make a happy fireside clime
For weans and wife;
That's the true pathos and sublime of human life."

The Gond family had learned the great secret of home.

Another attractive feature of the fair was the competition, by practical demonstration, of the furnishing and brightening of rural life in which 72 girls from the Girls' Vocational School in Pendra Road took part. Nine booths were employed, and model homes with appropriate furniture, all homemade, were set up. No less than 852 articles were brought into use and the result was a triumph of ingenuity and industry. The three cottages that won prizes did so on their merits. In training the rural housewives of the future in this practical way this school is doing something decisive toward the building of a happier rural order.

The cooperative movement was much in evidence at the fair, and it warmed my heart to meet so many members of this hopeful fraternity. An afternoon session devoted to their interests drew forth the old familiar speeches on the merits of cooperation, delivered in the friendly vernacular of the district. The cheers, as usual, came at the regular landing stages. It was good to hear that while the cooperative fabric was shaking under the pressure of accumulating arrears in other districts, it was stable and thriving in the neighborhood of Pendra Road. Advantage was taken of this muster of cooperators to demonstrate the latest achievements in agriculture and animal husbandry, and judging by the intelligent interest shown, the time and energy were well employed. Cooperation and self-support should go well together, and not the least heartening thing I heard at the fair was the statement that in the Jyotipore Church, where tithing is practiced, the incidence of giving on the part of the members is as high, if not higher, than that of any congregation in rural India.

The prize giving was a memorable occasion. We

gathered for it, a thousand strong, under the shade of a noble tree, as the sun was setting and the kindly night coming on. I felt again the warmth and social friendliness of a village gathering, such as I had known so often in Bihar, and the rural bias had its way. The function was marked by one incident that will be talked of around village fires for many years to come. This was a presentation made by the Deputy Commissioner, on behalf of the local government, to three villagers who had risked their lives in an unavailing effort to save two European huntsmen from drowning. Although their effort did not succeed, the fine heroism of it left a thrill of pride among their fellows and won the grateful admiration of government. This public recognition made a deep impression, and as the three heroes came forward to receive their rewards they received, in addition, a round of cheering, enthusiastic and prolonged. A fine catholicity marked this prize giving. Hindus, Moslems, Christians, Europeans, Gonds, missionaries, men, women and children all came in for their share; and it was a singularly happy band of hope that dispersed later, after a display of fireworks, to their various homes.

The fair left me with many and varied impressions. Not only was it an object lesson in adult education; it was also a very practical demonstration of cooperation. We hear it often said that in rural reconstruction missions and government do not cooperate. It was otherwise here where the resources of both were employed in a common endeavor, with altogether satisfactory results. The fair was also a reminder that there are unexplored resources in rural life waiting for some kindly pioneer to release them. But the pioneer must be of the Menzies order who knows the villager and believes in him. Do we encourage communalism by talking about it? It was notably absent at Pendra Road where we were all glad for the time being to be plain men and women and rustics at that. In rural reconstruction somebody must take the initiative and surely this is a call to the Christian pioneer. That the fair bears directly and usefully on agriculture, health, housing, education and the general well-being of the village people there can be no doubt; and we should like to see its example more widely followed. But our deepest impression is the gracious Christian influence of two devoted missionaries and their colleagues who are releasing the Spirit of Christ in a needy and responding countryside. A distinguished medical missionary once confided to a friend that the epitaph he coveted was, "He started a village school." Mr. Menzies will be remembered for many things—the church in Jyotipore is his best memorial—but for long years to come grateful villagers will say of him, "He started the Pendra Road Agricultural Fair."



A Hero of the Faith

By DR. ELLSWORTH E. FARIS*



Roger T. Clarke

THE loss of my friend Roger Clarke was to me like the loss of a son. Though I did not know him for very many years, yet the relation was to me one of supreme value and of peculiar intimacy...

It was as a student at the University that I first knew him, for he came to me for counsel in arranging his all too brief residence with us here. Together we planned his course of study and together we talked of the great work he had set his heart to do and how it might best be done. Feeling keenly the sense of isolation that is the lot of every Congo missionary, Roger fairly reveled in the richness of our stimulating environment. His eagerness, his thoroughness, his tireless industry, his grasp of intellectual problems, his single-minded devotion to his chosen work and his sincerity and personal charm, soon brought him favorable notice from the scholars at whose feet he chose to sit. With his accomplished and gracious young wife he became known and was eagerly welcomed in a large circle of friends in a metropolitan university community where many remain strangers for long.

And then, two years ago, I came to know him again, this time in the most intimate way. Setting out on a trip to the Congo, it was my purpose to spend a short time at Bolenge and then to go up the tributary rivers, visiting all the other mission stations. This plan was changed, and the whole of the available time was spent at Bolenge till the day came for starting home. There were several reasons why I stayed at one place, but the strongest reason was Roger Clarke. He and his wife had taken me into their home as one of the family, and I chose to stay there because it was so pleasant and so profitable. So night and day for three months I was in their home, playing the rôle of honored guest, esteemed counselor, revered father and intimate friend.

To me he gave all his confidence without reserve. His confidences were sacred and revealed an utter faith in me, a faith which no one had ever had and which no one could ever have asked for. During those delightful

weeks the privacy of the beautiful home was surrendered, or rather it was extended to include me, for they took me in without reserve, eagerly seeking whatever I might have of the experience of maturer years, and giving to me the flattering attention of eager disciples. It was thus that I came to know him as few could know him and as I have known few men.

And what I came to know was the inner life of one of the rarest and finest souls that was ever sent out by the American church to propagate its faith and to represent our religion to an alien people.

He was a teacher in the training school where promising young Christians were prepared for positions as teachers and preachers. It was pioneering work, for there was not only the question of how to teach but of all that should be planned to meet the needs of his students. This meant a whole philosophy of education, and he attacked that problem with his usual devotion. He worked hard, too hard, but he seemed to have an iron constitution and was a picture of health and youthful vigor.

But what was most noticeable was his love for his Christian students. He loved them as did no one whom I ever knew. For not only was he kind and thoughtful and sympathetic, not only did he sacrifice his time (I have known him to break into his rest period to teach an ambitious young man how to operate a typewriter), not only did he know how to comfort the discouraged, but what was more he had rare faith in his people. His faith in them was so profound that he trusted them even as he had trusted me. He trusted them as no one I have ever known has trusted them. He believed that the truth was sacred and would make them free, and so he was not afraid to give it to them without alloy. He told them the answer to all their questions, never daring to deceive them for their own good. Other men had faith in God; Roger Clarke added this also, that he had faith in man. And his young disciples responded in a beautiful way. They repaid his faith in them by a profound belief in him; and the relation thus established bordered on perfection.

Henry Clay said of Alexander Campbell that if he were asked to select a member of the human race to send to some other planet as a representative of the planet Earth, he would name the great preacher Campbell. I used to feel that if I were asked to nominate a young American Christian to send abroad as a sample of what we could produce, I should choose Roger Clarke.

*Professor of sociology in the University of Chicago and Discipline missionary to Congo, 1897-1904.

From College Campus to Life As It Is

By KAZUO KAWAI*



Mr. and Mrs. Teizo Kawai, and their son Kazuo, when he visited Japan last year with his wife

AN AMERICAN woman long resident in Japan remarked that she received the greatest shock of her life when greeted with "Hi,

there!" and "Yoo hoo" by a group of American-born Japanese at a campus social. Accustomed to the reserved, formal, dignified manners of the Japanese students in Japan, she confessed to experiencing a most uncanny feeling in being greeted with such un-Japanese informality by people who looked like Japanese but who were so obviously American. It may seem strange to the uninitiated to see these Oriental-looking people garbed in the latest collegiate style and wisecracking in faultless English, but it is perfectly natural and normal in view of their predominantly American background.

To the hundreds of Japanese young people in the universities and colleges of the Pacific Coast, Japan is an unknown foreign country. Born of immigrant parents long settled in America, they have been brought up in American communities, educated in American schools and surrounded by American influences. America is "home" to them, and they know little of the land of their forebears. Most of them can hardly speak Japanese. One of them on his first trip to Japan wrote back with supercilious aloofness: "The customs and manners of these people are very queer." These young people are American in speech, customs, manner of thinking—in every respect save in their physical appearance.

The life which these young people lead on the campuses of our universities differs little from that of average American students. A certain amount of racial prejudice serves to exclude these Japanese students from the fraternities and sororities except in a few of the smaller colleges, but students are usually quite open-minded and the Japanese generally suffer from relatively little discrimination. As a compensation, these Japanese students have their own clubs and on at least one campus there is a Japanese sorority. Some of the social events staged by these Japanese students easily equal those of their white confreres in splendor and glamour. So in the familiar round of social events, campus activities, athletics, and the less conspicuous

but ever present work of studying, there is little to distinguish the American-born Japanese students from the rest of the student body.

When the American-born Japanese students leave the campus and go out into the community, however, they face problems which are unknown to their American comrades. Race prejudice still remains a powerful force in the community and, though anti-Oriental agitation on the Pacific Coast has lost much of its former bitterness, it continues to exert a quiet but constant pressure.

Race prejudice hampers the American-born Japanese most of all in securing a living. The average American still regards all Orientals as inferior creatures suitable only for menial tasks as domestic servants, gardeners, vegetable peddlers or laundrymen. He simply fails to grasp the fact that half of the Japanese population in America now is American-born and thoroughly American except for physical appearance. Hence, regardless of qualifications, American-born Japanese college graduates find it virtually impossible to secure positions in American business concerns on the Pacific Coast—except as janitors. Most large corporations have a standing rule against the employment of Orientals. Americans never patronize a Japanese doctor or lawyer regardless of his ability. Such things just are not done on the Pacific Coast. As a consequence, highly trained engineers, chemists, accountants, teachers and other professional men, simply because of their Japanese blood, are often forced to eke out a living doing the work of immigrant laborers. Scarcity of suitable employment is not peculiar to the Japanese during these days of depression, it may be said. But in the case of the Japanese in America, the depression has nothing to do with it; the situation existed before the depression and will continue long after the depression is over.

Race prejudice also provides countless little irritations to the American-born Japanese after they leave the comparatively friendly campus. Most barber shops and beauty shops are closed to them; they are often ushered into the balcony in theaters even though better seats are available; Los Angeles has had a city ordinance prohibiting them from playing on public tennis courts, although it is no longer enforced. Through no choice of their own the American-born Japanese, re-

*Professor, University of California, Los Angeles.

ardless of business or profession, of wealth or standard of living and of culture and refinement, are forced to live in a virtually segregated section of the city. Even Japanese consuls have had difficulty in securing respectable quarters for their residences; and the writer has had disagreeable experiences with neighbors who felt that an Oriental college instructor had no business living in a white man's neighborhood even near the university in which he is employed.

Even good-hearted, sympathetic American friends often unconsciously add little irritations to the lot of the American-born Japanese who resent being made objects of effort at social uplift and feel that it is not themselves but the American community that needs education. So, much as they appreciate the motives of these American friends, they are forced to smile ruefully at the many misdirected efforts aimed at them.

The American-born Japanese also fail to receive the sympathetic understanding of their parents. The parents have believed that Americanization and good education would be the open sesame through which their children would be enabled to share in the better aspects of American life from which they as alien immigrants have been excluded. Consequently they have toiled and sacrificed to give their children all the advantages of American education in the hope that they would thereby be spared the limitations and hardships of an immigrant society. But to their bitter disappointment they see their American-born children coming back with their college education to rejoin them in the servile tasks traditionally allotted to the Oriental, while their American classmates with identical training go

on into the professions which their training entitles them to fill. Unable to comprehend such mysteries of American social conventions the parents suspect that something must be wrong with these children who have failed to win success in American society in spite of their training.

The rift between the parents and their children is accentuated by other factors. There is naturally an intellectual chasm between the college-educated children and their laboring-class parents. Added to this is the difference in language. Reared in America and educated in American schools the children speak nothing but English and have never had the opportunity of learning Japanese, except a few words picked up from their parents, whereas their parents seldom master the English language. Moreover the parents are puzzled by the thoroughly American social customs of the children, while the children are often openly contemptuous of the conservative Old World customs of the parents. There can be no real understanding between such widely divergent generations, and thus the American-born Japanese youth are robbed of the steadying influence of mature counselors.

Faced with such prospects, the American-born Japanese students in the universities are inwardly not particularly optimistic. Yet one would never suspect it from their outwardly carefree, happy demeanor. With the joyous exuberance of youth, they refuse to be dismayed and welcome as their mission the slow, hard task of demonstrating to a prejudice-ridden society the wisdom of dealing with people on the basis of individual merit rather than on the basis of the color of their skins.



American-born Japanese youth at the university

Youth and Social Revolt

By JAMES A. CRAIN*

TO WHAT extent is American youth in a mood of social revolt today? If you listen to certain so-called patriotic organizations whose principal interests are devoted to glorifying our military exploits you are likely to believe that American youth is running headlong into pacifism, communism and all sorts of radical and dangerous doctrines. What are the facts?

Let us take a cross section of American college life as typical of American youth. I am well aware that the college group is a preferred group. On the other

hand, it is among this group, if anywhere, that we shall expect to find radical and subversive doctrines taking hold.

What is the college group thinking? Take the war question as perhaps the form of radicalism most popular among college students. What are students saying about military training and about war? A recent poll of American college students by *Literary Digest* reveals some interesting information about the student mind. Of the one-third sufficiently interested to reply the following figures reveal their general thinking on the war question:

*Secretary, Board of Temperance and Social Welfare.

	Yes	No
Can the United States stay out of another great war? -----	68.65 %	31.35%
Will you fight if the United States is invaded? -----	92.125%	17.95%
Would you fight if the United States should invade another nation? -----	17.82 %	82.18%
Do you believe that a navy and an air force second to none is a sound policy to insure against war? -----	37.26 %	62.74%
Do you advocate government control of armament and munitions industries? -----	91.02 %	8.98%
Do you believe that in event of war capital and labor as well as man power should be conscripted? -----	82.35 %	17.65%
Should the United States enter the League of Nations? -----	49.47 %	50.53%

These figures seem to indicate that student thinking as far as the war question is concerned follows the general trend of public opinion in society at large. There are no data available by which comparison with non-student opinion can be made, but the figures indicate a trend of opinion roughly conformable to that observed in the community at large, though doubtless slightly in advance of it.

I see no reason to expect any widespread mood of immediate social revolt among college men and women. Our colleges and universities are for the most part middle-class institutions, manned by administrators and instructors with middle-class background and convictions. There are notable exceptions, among institutions, administrations and faculties, but they are exceptions rather than the rule.

This is not to say, however, that our present generation of youth is hopelessly reactionary. A large number of any group—perhaps a majority—will pass through almost any sort of catastrophe without experiencing any permanent change in philosophy and outlook. It is too much to expect that students who are sheltered from the bitterest experiences under present conditions will break out in revolt while the general public remains docile. A small group of students from wealthy families have not felt much of the pinch of poverty. Another group—perhaps as much as half the student population—is composed of persons who are earning part or all of their college expenses. Between classroom preparation, laboratory and the job of earning bread and butter, they have precious little time left to devote to the social order. It is not so much indifference to social ills as it is lack of time and tools with which to make social changes.

There is on every college campus a small group of genuine radicals who constitute the heart and core of whatever there is of social revolt among youth. Their

radicalism is conditioned and determined by heredity, intellectualism, idealism (including religion), or by economic or political theories. The leader of a mass demonstration against militarism and war planned for commencement last year at the University of Pittsburgh was led by a young Negro student completely dependent upon his own efforts to make his way through the university. On the other hand protest leaders are sometimes found in the sons and daughters of well-to-do families. In the recent trial of nineteen alleged communists at Sacramento testimony for the defense was given by several such students. The daughter of one of San Diego's wealthy merchants recently instituted suit against the school board of that city to compel the opening of school auditoriums for meetings of the American Civil Liberties Union to protest treatment of striking fruit and vegetable workers of the Imperial Valley.

Of course there are occasional defections from the ranks. I recall a young theological student who wrote me several letters demanding that an opportunity be given radicals to hold a meeting at the Des Moines convention last year. When I wrote that all matters of that kind in connection with the convention were in the hands of the program committee he wrote again. At the convention he sought me out still urging a meeting of radicals. I was surprised recently to hear an army chaplain say that he had just recommended this lad for a commission in the chaplains' corps.

It is a striking fact that the great radical groups in the United States are composed not of students, but of classes far removed from academic life. Father Coughlin appeals principally to the industrial worker suffering from low wages, unemployment and high living costs. Senator Huey P. Long is the political messiah of the tenant farmer and the sharecropper, disfranchised and dispossessed, caught in the meshes of an industrial revolution he can neither understand nor control. Dr. Townsend's disciples are mainly those of middle age and older who have been or are about to be retired by industry and who, having lost life's savings, face old age without resources.

But the leaven of social revolt is working. These academic radicals, few in number now, will be heard from yet. They are intelligent and persistent. They have a sense of mission strangely lacking in more conventional circles. They are leavening the body of serious, earnest, hard-working students and their influence is already beginning to tell, as is witnessed by the *Literary Digest* poll. Out of such environment and thinking will grow a movement of constructive social revolt that will put an end to many of the injustices and inequalities that some of our social reformers, politicians and demagogues denounce but do nothing about. My concern is whether or not these coming young radicals will be motivated by the principles of Jesus or the principles of Marx as interpreted by Lenin. In that question lies the challenge to the church.

Personalities

By FRA EDGARDUS

WORLD
CALL

IN TRANSYLVANIA 1898-1900 (it was Kentucky University in those days) I used to glimpse daily, a stockily built rosy-cheeked student who wore thick-lensed glasses and moved with ease among his fellows, a recognized leader. I regarded this student with a vast admiration, for by general campus consent his was the most scholarly mind of his class. That student was Frederick D. Kershner, who for three decades has been a luminary among the Disciples. He looks today much as he did in his college years, save that his physical vision, always a handicap, has grown steadily worse. I reverently uncover before this fine personality, writer of many books, philosopher, lecturer, teacher, preacher, theologian, historian, and columnist. Friendlier man never lived nor a more charming host. A brilliant conversationalist whatever the topic, his "flickering torch" has but served to stimulate his scholar's brain and give verve to his high resolution!



F. D. Kershner

J. Frank Green, of Battle Creek, is rounding out twenty-five years of faithful service as state secretary of the Michigan Missionary Society. As Adam Bede said of Moses, J. Frank "tackled a hard job and saw it through." Quiet, unassuming, devout but very human, this good man has been able to whistle cheerily however dark the day or rugged the road. He will be the recipient of a dinner at the State Convention which meets at Alma this year and eloquent speakers will hand the honored guest clusters of red, red roses while



J. Frank Green

he can see and smell them!

What kind of a man is Harold S. Gray, author of *Character Bad*, and a scion of a famous Detroit family of Disciples? This question is frequently asked me and I am happy to answer. A Conscientious Objector during the Great War, who went to prison for his convictions, seeing the inside walls at Leavenworth and also of Alcatraz, he came forth unembittered but holding fast to the convictions which jailed him. Mr. Gray served later as a teacher in a Chinese mission under the Episcopal Board. He sold bonds for a season, and

is now the proprietor of a five-hundred-acre Community Farm near Saline, Michigan. He has put a great deal of money in this experiment, much more than he ever expects to get out; but a dozen families are thereby assured of a living. Harold is a serious-minded, quiet, gentlemanly fellow, who hates to be "made over." He makes a scholarly speech, with a heap of punch in it, but he dislikes to be in the public eye. He is an excellent listener, not given to volubility; but he can give a reason for the economic hope that is within him whenever the occasion arises. He may be a dreamer, but he certainly knows where he is going and why. He may be a radical thinker, but rationally so. He is totally different from the conventional rich man's son. He is a twentieth-century citizen with first century Christian ideals and passion. Visit him at the Saline Valley Farms and see for yourself the noble simplicity of this prophet of the grander day.

Famous raconteurs among the Disciples—Arthur N. Lindsay, Ira M. Boswell, J. H. O. Smith, H. H. Peters, W. H. Pinkerton, Graham Frank, . . . Women preachers among the Disciples—Mrs. Harold Monser, Mrs. Ida B. W. Smith, Mrs. Myrtle Park Storm, Miss Lilieth Southgate, Miss Norma C. Brown. . . Distinguished dressers—J. J. Castleberry, Walter Haushalter, Grant Speer, Kenneth Bowen. . . Rising stars in the sermonie skies of Disciplesdom—J. Warren Hastings of Seattle; Harry L. Ice of Kansas City; T. Hassel Bowen of Harrodsburg.



J. J. Castleberry

Judge Frederick A. Henry, graduate of Hiram College in 1888 and of the law department of the University of Michigan, 1891, is a layman whom the Disciples may well revere. The judge is a tall man, sun-crowned, blessed with a magnificent voice, and when he presided over the National Convention in 1913 at Toronto, nobody had difficulty hearing him. One of the reporters who was covering the event said to me, "Man, what a voice your president has!" The judge is a busy man, but finds time to serve as a trustee of Hiram College and a director of the Municipal Research Bureau of Cleveland. Any way you take the judge he is a big man. What an ideal senator from the Buckeye State he would be!



F. A. Henry



Mrs. Jesse M. Bader

English Homes

By MRS. JESSE M. BADER

N I N E -
T E E N
H U N -
D R E D A N D
T H I R T Y - F I V E
will be an ideal
year to visit
England. Besides
the silver jubilee
of King George
and Queen Mary,
which will be a
celebration of un-
usual splendor,

out somewhere, I can think of no better place for the trial than in this island kingdom.

The English are a solid, substantial, serene and sedate people who have learned the art of living. Looking after their gardens, sitting beside their open fires, they delight in just living. They love simplicity, revel in the little beauties of each day, and are not greatly troubled by nonessentials. They know how to play; they know how to live. Their understanding is great, deepened no doubt by the memory-filled old houses in which they live. There will be a thrill of discovery as the World Convention delegates seek out the homes assigned to them in Leicester. There will be houses of different kinds and sizes, but the size of the house will be no index of the hospitality. If true hospitality is the ability to make guests comfortable at the household's normal level, then nowhere will one find more perfect hospitality than in an English home. Kindliness is there. They talk of happy things and share their joy of living. It is well not to be too enthusiastic with the English at first. One can be warmer after awhile. In first introductions it may be difficult to catch what is said, for their voices seem often to drop suddenly and to fall with extraordinary softness upon our ears. But we become quickly accustomed to these voices speaking low and friendship is growing all the while.

there is to be at Leicester the second World Convention of Churches of Christ.

On July 29, delegates to the World Convention will sail from New York City on the Cunard White Star Liner "Britannic" and will reach England, with its late summer greenery, on August 6. Going up to Leicester, the landscape through the train window will seem a place seen in dreams. Nature has been kind to this country; man has wrought marvels here. And the English weather? It is unpredictable, but the general average is about what one finds anywhere. The skies may be tearful now and then but the climate is said to be especially good for tired or nervous people. The question of what clothes to take is largely a matter of judgment. The best rule is to not take too much.

For an American, a visit to England is a kind of home-going. Simply to set foot on English soil is to sense something dear and half familiar. This feeling grows with the opportunity of living for a time in an English home. A visit to any country is not complete unless one meets the people in their homes. Such an adventure in friendship awaits those who attend the World Convention. All delegates will stay in English homes for at least a week. After such an experience no one can feel strange or alien in England. The home is the gateway into the life and heart of the people.

Thomas á Kempis wrote that no man can safely go abroad who does not love to stay at home. Sharing this belief, I should like to make a visit to England this summer seem especially alluring to all our American lovers of home. I know no better way than to tell something of the English homes in which the World Convention delegates will be entertained.

England is a man's country. Nowhere is this shown more clearly than in the English home, where man is truly the head of the house. If this idea must be tried

English homes will likely appeal to your sense of the picturesque, your imaginative faculty and your emotional chord. There may be ivy on old stones to appreciate, the architecture may have structural significance or not, but the houses are interesting because they have seen much history. Your home for the week may be a gabled house with grounds romantically lovely, or again, just a small house with a patch of green in front and a small garden at the back, with a kitchen garden blending itself with the flowers. A vegetable garden in England is lovely with flowers and bees. However unpretentious the house in appearance, its front door may open upon a spacious hall and well-proportioned rooms may be found on every floor.

If the house is large and gloomy and the architecture not to one's liking, the door at the end of the hall may lead to a garden that has been cultivated for hundreds of years, designed to have the appearance of a park, with lawns, terraces and pergolas.

Or your home for the week may be a beautiful old house with rooms paneled with old oak, its interior speaking of learning and erudition, with books to fill the room with a tangible charm. Lights will filter

through old glass covered with vines or leaded casements which open wide with the invitation to gaze far. And inevitably there will be a garden worth visiting, with a blue English forget-me-not sky overhead. The garden will give privacy and separation from neighbors. There may be a sundial set in the velvet lawn, a reminder that it is later than we think.

I hope there are children in the house assigned you, because the English children are most interesting. Less precocious than our American children, their courtesy to their elders is commendable. If there is a nursery and a governess, the children will not eat with the older people; but there will be an invitation to visit the nursery, and some little hand may lead you into the garden and to the place where the pets are kept. Or you may be invited to participate in their games. Why not take your children with you to England, permitting them to share in this adventure?

Being personally interested in the foods of different countries and thinking that our readers might like to have an idea of the kind of meals they would have in their Leicester home, I tried to induce an English friend to give me a typical menu for each meal, but she thought the meals would vary so much in different homes, that wrong expectations might be stirred up. In any event I can promise you real roast beef of Old England in the Dickens tradition. I wonder how many of the delegates will be connoisseurs in eating? Brillat-Savarin believed that no man could become a gourmet before forty, and that to be the most astute appraisers of expert cuisine one must be sixty or better. But whether you are twenty or sixty, mealtime in England will be interesting.

Tea time in an English home is the hour for a cozy, quiet talk, with the shadows growing longer on the grass. Even an uneducated palate enjoys this rite. There may be sandwiches, butter scones, cakes and, with it all, tea and talk affording opportunity for better understanding and appreciation.

Your first night in your Leicester home will seem a symphony of silence. A high wind in the elms, tiny sounds of a moth or some small flutter of wings, unless you are deaf to the notes in such a symphony. At your window you may stretch your arms out into the silver witchery of moonlight where the nightingales may be singing.

To describe adequately a morning in England is impossible. White light pouring like clear water, dewdrops like stars glistening on the ivy at the window, the English morning clouds in the sky, birds singing their myriad songs, the romance of returning sunlight.

Do not be surprised if tea is served to you before you arise thus causing your day to seem well begun. And then, joining the family, you may find them assembled, including the servants, for prayers before the sumptuous English breakfast.

When your journey is ended and it is time to return home, may you bring back safely across the sea to your own home many fragrant memories to live with you to your journey's end, whether your time on earth be a handful of years, months, weeks or days. And may this be the prayer in the heart of each of you:



Jesse M. Bader and J. W. Black in Mr. Black's garden at Leicester

"God send us a little home
To come back to when
we roam—
Low walls and fluted tiles
Wide windows, a view
for miles;
Red firelight and deep
chairs;
Small white beds up-
stairs;
Great talk in little
nooks;

Dim colors, rows of books;
One picture on each wall;
Not many things at all.
God send us a little ground—
Tall trees standing round,
Homely flowers in brown sod,
Overhead Thy stars, O God!
God bless when winds blow
Our home and all we know."

—Author Unknown.

NOTE: In 1926 Mr. and Mrs. Jesse M. Bader attended the British Convention of Churches of Christ as fraternal delegates representing the International Convention of Disciples of Christ. In this capacity it was their privilege not only to participate in the official sessions of the convention but also to visit various churches throughout the British Isles and to come to know of the hospitality of our English brethren. It is out of this happy experience that Mrs. Bader writes so enthusiastically of the "home for a week" which awaits the delegate to the second World Convention of Churches of Christ which meets in Leicester this August.

Tennoji's Church Family

By AMY JEAN R. SARVIS*

HALFWAY between the terminal of three interurban lines and one of the best known temples of Osaka, facing a city street-car line, is a humble frame structure—the home of the Tennoji Christian Church. It is small yet neat and clean with its coat of yellow paint catching the sunbeams even through the smoky, dusty atmosphere of a busy, manufacturing metropolis.

Shepherded by a young, enthusiastic and keenly sympathetic pastor, I. Hatanaka and his equally efficient wife, the group of people forming this church are a veritable family. Faced with the problem of a changing membership such as any industrial city church meets, this group has held to the ideal of an independent, self-supporting organization, which goal it attained some years ago.

It is a church family. Several of the present younger families and officers have grown up in the church, married there, assumed their part of the responsibilities and now are starting their children in the Sunday school. It stretches the combined capacity of church and adjoining parsonage to accommodate this school. Affiliated, through its superintendent and other leaders, with the National Sunday School organization, it seeks the religious education of its youth and the children in the church and community. Children's Day (or Flower Day as it is called in Japan) and Christmas are two special days when the Sunday school children give public display of the lessons they have been taught. At such times the church building is so packed that even standing room is at a premium; yet the programs, especially the Christmas one, are listened to with keen interest. After the Children's Day program, the children and the teachers reassemble, divide the flowers, which were used in the decorations, and take them to hospitals near the church to distribute among the sick. (This is the Children's Day custom throughout the land.)

It is a church family, and the young pastor is the sympathetic father, brother and playfellow of all from the tiniest to the largest. No secretary makes out the church bulletins, keeps track of the various meetings, regular and extra, or looks after the correspondence. All of these details are cared for by Mr. Hatanaka with sympathetic interest in each. A business man wishes



Tennoji Church, Osaka, Japan

to advertise his product in English but is uncertain of the correctness of his knowledge of the language acquired at school years ago. But the pastor can surely correct these advertisements and put them in proper shape. He tries. A maid recently come from the country has heard of Christianity and wants to know more but, because of her work, cannot come to the regular church service. Can't the pastor arrange to teach her at a time suitable to both? Of course he can. The unemployed crowded one of the city parks near the church. Need for food and work was apparent. The pastor, with his ability to judge pretense from truth, urged the members to save up odd jobs for the deserving. In the meantime he distributed food among them as often as he had enough to share. And so his word came to hold weight with them and they turned to him with confidence in his judgments.

It is a church family. Some of its members are in the stationery business, others are able to buy canned foodstuffs cheaply, others have access to fresh fruit in quantities. These assets are all pooled and, headed by the women of the church, the parsonage and church become a cooperative agency until the immediate needs of the members are met and all have been able to lay in a supply of daily necessities at a reduced rate.

Unexpected illnesses, serious operations and death have not left this group untouched. Each member contributes ten sen a month to a fund which is immediately available to help those met by such unexpected emergency.

It is a church family which works together, shares together and plays together. With only about sixty active, contributing members, none of whom are more than comfortably situated, even according to Japanese standards, they have given an average of Yen 2,300.00

*Former missionary and teacher in Japan.

a year to the work of the church. Approximately Yen 1,800.00 is used to meet the expenses of the church itself while the remaining 500.00 is used elsewhere in Osaka and in other parts of Japan. Since the withdrawal of the missionaries much of the work they had carried has fallen on the shoulders of the church. And, though still struggling to maintain its standard of independence and self-support, the members have risen nobly to the task. The Tennoji kindergarten, which is self-supporting, needed mothering and fathering. Its three teachers were active workers in the church, so several of the other members with the pastor and representatives of the parents formed a board which cooperates with the teachers in making the kindergarten serve the children, their parents and the community in every way possible. This board superintends such projects as the new Yen 6,000.00 building which was completed last fall and gives moral and spiritual support to the work. Thus the church is now vitally interested in the activities of the kindergarten and both organizations are the better for the close relationship.

Several years ago one of the church families living in a community along a suburban line offered the use of their house for a Sunday school if someone from the Tennoji church would come and help. Immediately one of the young men volunteered. Others of the young people went with him. Those who did not go pledged a small amount each month with which to buy materials for the new Sunday school. From this small beginning has grown a regular service point to which the church has contributed some of its members and which is now a part of the Tennoji family.

Another family with a deaf and dumb child attending a special school came with the request that the church start Christian work in that school. Since the principal and several teachers were Christians it was necessary only to have a church home and leaders. For two years the Tennoji church became such a home and services for deaf and dumb people were held on Saturdays. A little more than a year ago this family received permission from the city to use their home as a church and the deaf and dumb group grew into a home of its own while the Tennoji church again con-

tributed some of its active members to the new work.

The unemployment problems of the past years, climaxed by the terrible typhoon of the past fall with its consequent tragedies, have been constantly on the mind and heart of the shepherd of this flock. In appealing to his church family to meet the needs of the hour, this pastor urged, "We can feed and clothe these people but that isn't enough. We must lead them to realize that, though all may seem lost to them and life seems a hopeless muddle, there is a God who loves them as a father and who is waiting to give them a fuller life when they know and accept him." Telling the story and living the story are indispensable to him and he strives to give his "family" the same burning desire.

The young people have a prominent place in the church life. The young men's and the young women's organizations are always alert for new young people and are the big brothers and sisters who see that the newcomer soon finds a place for himself.

An English Bible class reaches many young men in college and business who are interested in English and eager to acquire more of it, especially from a foreigner. These come very openly and frankly for English study and the numbers swell and shrink according to the interest and stick-to-it-iveness of the student. But rarely has it occurred that the student who stayed long enough to gain the language he was striving for has failed to find something for which he was not originally seeking, but which finally became more to him than all else in his life. It is seldom long until he discovers through personal associations something definite to do, is led to further Bible study in his native language and finds at last the "pearl beyond price." The Tennoji English Bible class is a part of the Union of English Bible Classes in Osaka and has taken an active part in all of the annual "get-togethers."

And so the Tennoji church, through its well-organized Sunday school, its kindergarten, its women's and young people's organizations, its Bible class, its various out-stations and work among the needy, led by its self-sacrificing, loving pastor, is reaching out to be a "House by the side of the road and be a Friend to man."

Young families
which have
grown up in
Tennoji
Church



Tennoji's school
includes
children of its
former
children



C. O. Hawley

Hawley Heads Promotion

By W. A. SHULLENBERGER*

THE affirmative action taken in behalf of Unified Promotion by the vast majority of national and state agencies, cooperating through and reporting to the Interna-

tional Convention, warranted the Commission on Budgets and Promotional Relationships announcing to the several agencies that Unified Promotion should go into effect as of July 1, 1935. Responding to this notice, the members of the Cooperative Council of Unified Promotion met at call in Indianapolis, March 7, to institute organization. Of prime consideration to the Unified Promotion set-up, and for the early and ultimate reaches in the successful issuance of the plan was the director. It was subsequent to an informal ballot of nomination, prefaced and accompanied by a frank and thorough discussion, that C. O. Hawley was chosen unanimously.

How impersonally, yet with what deep concern, those present projected into the discussion their conception of attributes indispensable in the prospective director, may be judged by the following excerpt lifted from the minutes of the meeting. And this before any vote was taken.

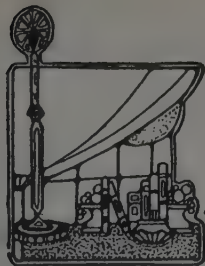
"Among the qualifications suggested were the following: A man with ability to envision the whole task of the brotherhood: A man who is trained along more than one particular line: A man with whom the brotherhood is acquainted and in whom the brotherhood has confidence: A man who has demonstrated ability as an organizer: A man who has ability to give and take: A man who has ability to amalgamate, express and follow the best judgments from various sources: A man who can give his time unreservedly to the task: A man of personal strength who has magnetic qualities and who is a good speaker: A man of good health not past middle age."

In C. O. Hawley the twenty persons present felt

those qualifications were personalized. A native son of Michigan and grandson of Owen Ebert, one of our pioneer preachers, Mr. Hawley was graduated from Drake University in 1912 with his A.B. degree. He returned the following year to take postgraduate work and to receive his M.A. degree. Then following a successful pastorate in Seymour, Iowa, he resigned to enter Union Theological Seminary and Columbia University in 1914. In 1917 he received from Union his B.D. degree. While in New York City, he preached for the Lenox Avenue Church, and after his graduation from Union Theological Seminary he ministered to the Dunmore Church in Scranton, Pennsylvania. Thereafter he served with eminent and growing leadership in church and city, in religious and educational circles, Central Church in Dayton, Ohio. In 1925, he came to the United Christian Missionary Society as an associate in the promotional department. Since August, 1930, he has been the head of this department.

Such are the thoroughfares Mr. Hawley has traveled in service to the brotherhood—thoroughfares, too, that now seem to have converged toward the new and responsible position to which he has been called. Conscientious, considerate, courteously and patiently persistent he is. Such characteristics are prerequisite to success in this task. From those who, across the years, have had in friendship intimate contacts with him, the word comes neither in untruth nor fiction that his interests and concerns are as deep and broad as the life and causes of the Disciples of Christ. He will be responsive to the mind of the brotherhood, and flexibly responsible to the Cooperative Council of Unified Promotion. He will be dedicated in heart to the conservation of the Disciples' resources, yet will never permit us to content ourselves with a scant and beggarly stewardship. By nature and disposition, he is one who looks to the future, and believes a church's noble past should emerge and consummate itself in the more glorious day yet to come. Without bias or prejudice in favor of any cause, his mind is free and fair. He is zealous for full-orbed achievement in inclusive promotional objectives for all our causes. And what is of as great consequence, Mr. Hawley will never deviate far from the primary technique of the local pastor who knows how necessary it is to squint, ever and anon, along the base-line of all the church's well-being—the local congregation.

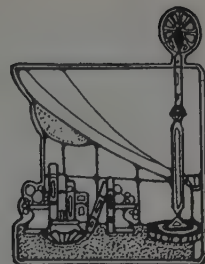
*Minister, Central Christian Church, Indianapolis, Indiana.



Book Chat

Out of the Overflow

By C. E. LEMMON



WORLD
CALL

IT IS always good to hear from a man who expresses himself out of the overflow of a full and capable mind, richly stored with experience and culture. Such is the speaking and writing of Lynn Harold Hough. In September, 1934, Dr. Hough preached at the opening of the fifteenth assembly of the League of Nations at Geneva on "The Church and Civilization." It is a remarkable sermon, simple, comprehensive and moving. This important sermon gives title to his new volume. There are many practical subjects treated in these fifteen discourses and they are made more interesting by an introduction that tells the circumstances under which most of them were preached.

The committee on selection for the Religious Book Club is made up of famous men, but had I been in their place I should have voted the late W. Cosby Bell's new book on immortality a primary selection. Dr. Bell was just past middle life, enthusiastically at his work as a teacher in the Virginia Theological Seminary (Episcopal) and had finished the manuscript of his book *If a Man Die* when he suffered a heart attack and died within a few hours, having strength only to dictate a statement to his students, a statement which is included in the last page of the book. This fact gives one an uncanny feeling of personalizing every page of this book as one reads its excellent chapters of simple and thoughtful prose. The author has dealt quite extensively with the Christian philosophy of individuality as over against the submergence of the individual in the whole, which is characteristic of some oriental religions, especially Buddhism. This work is not so comprehensive as *And the Life Everlasting* by John Baillie of Union, published last year, but it is more readable and therefore would prove useful to a greater number of people.

Speaking of Baillie, may I say that we have one of our own who has written a book, just published by The Bethany Press, a most attractive little devotional volume. I refer to A. S. Baillie, pastor at Maplewood (St. Louis), Missouri, and his new series of devotional essays on *The Seven Last Words*. Some good philanthropist would do well to endow this resourceful Scotch preacher so that he would have full liberty to write and think. A prodigious reader, an interesting talker, a fluent speaker and a good friend, he is in demand be-

fore clubs and educational groups for literary reviews. Young people especially enjoy his inspiring and vigorous leadership. This little piece of devotional writing is wholesome and helpful and should be in wide circulation among the churches.

The February selection of the Religious Book Club, *God and the Social Process* by Louis Wallis, is a definite attempt to trace through the very primitive social life of the Hebrew tribes the rise and development of monotheism. While this work would be very rewarding to a student, it can scarcely be called a book for general reading as it requires some considerable technical knowledge of Old Testament literary sources.

Jesse R. Wilson of the Student Volunteer Movement has used his shears to good advantage in culling out of recent religious writings short sketches from more than fifty modern missionary leaders, and has effectively organized the material into an interesting volume, *Men and Women of Far Horizons*. The book is splendidly planned and each sketch covers about two pages—presenting a single idea or incident. It would make good devotional reading. I would recommend it also to department superintendents in the church school who desire interesting material for worship programs. Among the distinguished contributors I note the following Disciples, Dr. Victor Rambo, J. Russell Morse, Samuel Guy Inman, and Margueritte Harmon Bro.

The whole world is tense again with anxiety over the international situation. I have just read the timely publication of the Council on Foreign Relations called *The Foreign Policy of the Powers*. Distinguished representatives of seven of the great powers have each contributed an essay on the foreign policy of his own country. Former Ambassador John W. Davis writes on the Foreign Policy of the United States. I consider the ablest of these essays to be the one by Jules Cambon of France, former ambassador to Germany. The most interesting and human is that of Sir Austen Chamberlain of Great Britain. It helps one to understand the present attitude of Germany to read the exposition of German policy as outlined by Richard Von Kuhlmann, former secretary of Foreign Affairs. One observes how most of the writers attempt to show the continuity of their own foreign policy, with the one

(Continued on page 30.)



Comrades They!

One is an instructor and the other a student in a conference in the United States. One value of conference arises out of the establishing of the sense of comradeship between youth and maturity.

Conference—A

Through our Young People's Conferences, a World Fellowship centering in the great Leader for an experience of rich Christian living and and their common loyalty to the same Leader



Chinese Com

Conference is five years old in China. In 1933 the first students the slogan, "Christian Youth Building a New World" to build a new world. During the conference Mr. Shao Ching-San (Mr. Luther Shao) University. He told of the American conferences and extended his greetings to all Christians generally. In the summer of 1933 he served on the faculty



Mexican Conference

One of the newest members of the conference family of nations is Mexico. The first conference among our own people was held there last December. The conference was made possible by a grant from the "Character Bond Fund" built up by the sacrificial giving of conference young people.

Before the conference could be held it was necessary to secure complete camp equipment. Tents, cots, cooking and eating utensils and other things of the sort, had to be provided. This was possible because of the sharing of young people in other lands who had been in conference, and because of the fine cooperative spirit of individuals in Mexico who loaned equipment. The accompanying picture shows members of the group arriving in camp with some of the equipment.



A Missouri Conference

This is just one of the many groups of young people who go up to conference from our churches, to return a week later with a new vision of world service.



Union Student Conference for Tag

There was an enrollment of sixty-five; twenty volunt



Conference at

Of the twenty-six young people Disciples. In addition to these seven Of the Disciples group, Josefa B. tending this year her third conference in her ability to lead in young people Colegiales Church by S. S. McWilliam Aires before leaving on furlough, as possible for her attendance at these con

World Fellowship

round the world are being made conscious of youth. The world around, youth gather together of the common elements of that experience, results a sense of fellowship that is world wide.



4, Nanking

ated. In China, as in America, Christian youth are rallying around in social order. from America after an absence of four years studying at Yale from American conference students as well as from American Christ-conferences in the eastern section of the United States.



t, Los Baños, Philippine Islands

l-time Christian service, and four made the Good



d, Argentina

gistered for the week, seven were there for part of the week. d from the right, standing) is at-lying the faith the missionaries have She was baptized in our beautiful Sunday morning he was in Buenos ish that the person largely respon-baptize her.



On McLean Conference Grounds

A group of young people discussing plans for next year's young people's conference in Puerto Rico.



Southwest Conference, Edwards, Mississippi

In this country our Negro brethren hold a series of conferences of their own. This coming summer three and possibly four will be held. They are marked by the seriousness of purpose of the young people who attend.



Puerto Rico Conference

A faculty member of wide experience in conference work both in Puerto Rico and in the United States said of this conference, "I feel that I can safely say that I have never attended a gathering which attained to such a high point as the climax of study and conference and worship of this week."



Chinese Temple

Arranging a Marriage

By MARY BREWSTER HOLLISTER

"I understand," the Seo-go nodded. That strangely enough, had not been difficult to grasp. She waited for the little Chinese woman to continue.

"So," Matai's mother was hunting for easy words that would convey her meaning delicately, "so, I ask you if you want to be a Seo-go always?"

An amused little gurgle came from among the roses. "What if I did not want to be a Seo-go always, Sa-moi? What has that to do with the Boh-seo?"

"Ai, but Seo-go, you know my meaning," Matai's mother gently reproved the levity on so serious a subject. "It is you whom we want to be the Boh-seo lady."

"What does the Boh-seo say?"

"Ai, but it is all for you to say. The Boh-seo cannot but be most happy to have a wife so beautiful, so loving-hearted."

"Does he know about your plans for him?" insisted the slightly breathless voice with laughter rippling through it.

"No. At least, he did not before tonight. Matai is to tell him tonight."

Matai's mother had a feeling that she was not doing this exactly right, or it would not make the Seo-go laugh. Margaret Holton, quick to catch the hurt in the motherly Chinese face, leaned over with eyes suddenly tear-misted, and put her young arms about her.

"Sa-moi, I think it is dear of you all to want to help your Boh-seo. And you are doing it very nicely, being, what do you call it?"

"Go-between," Matai's mother brightened. "But will you, Seo-go?"

There was a silence. A delectable flushed face looked up at that age-old mentor of youth, the moon. A glint of mischief danced in the Seo-go's eyes, and because the night whispered love and mating, she said, "Yes."

But later with the spell of the moonshine gone, she sobbed disconsolately into her pillow. That, however, was not strange, for twenty-eight is not so very old after all. And home seems far away in China sometimes.

Matai's mother was very prompt in sending the messenger with her letter next morning. Even so, the faithful had already gathered in the pastor's room, and were eagerly awaiting its arrival. When it came and was read, there were grunts of satisfaction all around.

"And all without any 'big people,'" Brother Sixteen kept saying wonderingly.

Pastor Sang was touched by something. "Poor Boh-seo, without Father or Mother. Even the bishop

THE gleaming moonlight had lured the new Seo-go at Dang-seng out to the veranda. There, Matai's mother on business bent, found her half hidden in the shadows of the roses. Matai's mother was a plump, apple-cheeked, maternal body, whose black hair was perpetually sleek and glossy, whose blue muslin coats were always crisp and spotless. She and the Seo-go were the best of friends.

Being a very downright little Chinese person, she could not achieve the casual when there was a serious end to be attained. Also it might be remarked, one cannot be over-casual when one must do a thing forward and then backward for the comprehension of a newly arrived outlander whose knowledge of Mandarin did not guarantee that she could understand everything spoken in a South China dialect.

She sat down beside the white figure on the top step and began forthwith. "Do you want to be a Seo-go always?"

The Seo-go started. She had just been pondering on the doubtful joys of being a Seo-go always. "Why do you ask, Sa-moi?"

"The Boh-seo, you know?" Sa-moi waited for the word to be comprehended.

"Boh-seo, Boh-seo—yes, I remember. Matai called his missionary man 'Boh-seo.' What about the Boh-seo, Sa-moi?" The white figure in the shadows leaned forward almost imperceptibly.

"Everybody loves him. He is a very good man. He likes the Chinese people. He smiles very much, smile, like this," she played dictionary to the word. "But sometimes he is sad," Sa-moi drooped in explanation. "Matai has seen him. And he has been sick—"

"Yes, I know," said the Seo-go compassionately.

"So Pastor Sang and Matai and the other church 'big people' think the Boh-seo should have a wife—a Boh-seo lady, you know?" anxiously queried Matai's mother.

would not be his guardian. We, his Chinese friends, must be his family. Let us get his betrothal gifts to his bride."

"Ai, yes," they all agreed.

"Bracelets, of course, since they are to be betrothal tokens," said Deng.

"And beautiful bridal red silk for her wedding coat," added another.

"Not red for a Western country bride," said Matai. "I have read that white is the color for their weddings. So white silk it must be."

"White for a wedding? Direst of ill-luck! The populace will think she is mourning a mother when she is marrying a husband."

"We can give them a red satin banner," said Pastor Sang by way of consolation.

All the faithful insisted on going along on that shopping trip. Silk shops turned all their wrapped-up bundles of silks and satins inside out for the shoppers. The headmaster and Pastor Sang caressed those silks with the hands of connoisseurs, and their choice would have delighted any "Western country" bride—soft, shimmering white, gleaming silver where the light caught its brocaded traceries.

The silversmith showed them all his treasures. They chose bracelets of carnelians set in delicate fretwork of silver, carnelians for conjugal felicity had they but known its Western significance. Also they could not restrain themselves from getting lovely hairpins of jade wreathed with pearl-encrusted gold.

By the time they had made their purchases and explained to the interested shopkeepers and spectators that these were betrothal gifts and whose they were, everyone in the busy shop section of the city knew that the Boh-seo and the newly arrived foreign lady at Dang-seng were betrothed. Everybody, yes, everybody, was going to the foreign wedding!

Quite pleased with themselves and the spoils of their chase, the little band decided that it would be only fitting and proper to show these beautiful gifts to the Boh-seo before taking them to the Seo-go. Thus he could appreciate their efforts in his behalf, and know in what high esteem they held him. Also they remembered that as yet he had not received the fine news of the successful conclusion of the betrothal. After which they would get the school boys with flags, drums and bugles to escort them in state to present the gifts to the Seo-go. But first, they must eat their noonday rice.

Having eaten, they wended their way to the Boh-seo's bungalow. Leybourn himself opened the door.

"Come in, come in, my honorable friends! It must be a big affair that brings so many visitors at once to see me, I am truly delighted at the honor."

The faithful bowed low and seated themselves. Matai looked as though he might pop, but he permitted Pastor Sang to make the introductory remarks which he did in his best pulpit manner.

"Honorable and best beloved Boh-seo, our hearts are filled with happiness. It is truly as you say, a big affair and a very joyful affair that brings us. We come to tell you of the success of our efforts to plan blessedness for you. The Seo-go will be your betrothed. She has said it."

Philip Leybourn's eyes widened with amazement. His mouth opened but no words came.

Matai inflated with pride. "Only last night you spoke your desire. And so soon it is accomplished!"

In English he added, "One so very nice lady, Miss Holton."

Intelligence began to dawn upon the Boh-seo's face, while the panic deepened. "But," he began helplessly.

"Have a peaceful heart," soothed the headmaster. "The bishop is most happy. He it was who told us that we had but to ask you, Boh-seo, and the Seo-go at Dang-seng."

Matai continued firmly, "You, Boh-seo, I asked myself, and my mother asked the Seo-go. You have both answered. Hence you are betrothed. Already have betrothal tokens—"

This was too much. Leybourn fled. Blank wonder was written on the various Chinese faces. They watched the tall, white-suited figure stride across the lawn to where the Boh-seo's sturdy pony was tied under the loquat trees. As they watched, their countenances cleared.

"Of course, he is going to Dang-seng to see the Seo-go. It is the Western-country custom to call upon the betrothed," they said severally and in chorus.

Matai rocked with mirth. "Ai! but he is in a great hurry!"

"He looked scared," muttered Brother Sixteen, "but I do not wonder at that."

Whereupon Ah-po brought in tea with all ceremony due honored guests.

Philip had no very connected thoughts as he galloped his pony over the cobblestones and through the hot Eastern sun to Dang-seng. His mind was only a maze of dismay and chagrin. A most embarrassing situation for both the unknown lady and himself! At last he arrived, hot and a trifle shaky from his first

(Continued on page 40.)



The Boh-seo goes to see the Seo-go

Mass Pride and Prejudice

By DOROTHY CANFIELD FISHER*

THE responsibilities and duties which women recognize as their own change from one generation to the next, out of all recognition, almost. Our grandmothers who recognized their responsibilities to card, spin, weave and make up the woolen cloth needed for the family garments, would be lost and bewildered in our world which buys its clothes ready-made. What could a woman do for her family, for the world? they would ask themselves. Our grandmothers expected as a matter of course to take on the responsibility of helping a married daughter through her confinement, and, confronted by the efficient hospital and trained nurses of today would wonder, "But what is woman good for? What responsibilities are left her when the old primitive and obvious ones are taken away?"

I am writing to remind conscientious modern American women that there is one duty, one responsibility, growing rapidly and steadily in importance, which women cannot evade or doubt. They may not be responsible for making the clothes of the world, but they share in the responsibility of making a world that is tolerable to live in. They may not need to nurse the sick as they did, but they are needed to keep the moral health of those around them in good condition, they are needed to help mitigate and moderate the mass prejudices, racial, national, religious, which threaten to darken and embitter the lives we all have to lead.

WHAT is mass prejudice? It is the unjust, non-fair-play attitude which delivers a sealed secret verdict against a human being because of his race, religion or nation, without hearing any of the evidence he may have to bring to show that he is innocent of the accusation thus made. It is the door slammed ruthlessly, relentlessly in the face of individual merit and worth. Our law and our own sense of decency jealously guard the right of the most brutal criminals to defend themselves, to prove that an accusation brought against them is false. But in everyday conversation we hear, many times a day, a slur against a man or woman because of race or religion, which is an accusation brought without giving any opportunity for defense. If mass prejudice is applied to any member of our own family we are in a rage of indignation—and rightly. It is then our responsibility to see that it does not have free play in talk around us without our checking it.

Our resentment is aroused to the highest pitch when a European in an exclusive watering resort says, "An American is he? No, we don't take Americans—they are so noisy and ill-bred and money-mad." We cry out furiously, "But this is a sensitive, refined, learned

professor in Harvard College!" Or if we don't know who he is, we protest, "But how do you know that *this* American may not be a sensitive, refined, learned professor? How can you possibly tell anything about him just by knowing he is an American!"

MASS prejudice is a wrong, increasingly practiced in modern times, which every woman vividly feels (not merely knows) is an iniquitous, cowardly sin against the principle of fair play, on which all that is best in our world is based. You cannot permit attacks and betrayals of the principle of fair play in some cases without expecting to see it undermined so that it would not operate when you yourself or some of your own circle need it. Here is an attitude of mind which, when it is directed against herself, her children, her parents or her friends, every woman resents with righteous indignation.

Above all here is a wrong which she can, in the most ordinary contacts of everyday life, *help to right*. To be able to help to right a wrong, puts a responsibility upon her not to withhold her hand. This wrong is not a far-off one committed by gangsters or politicians; it is a present one, committed over and over in her presence, piling itself up in a poisonous heap of small, mean gestures and slurs and illiberal expressions which are, every one of them, accusations against human beings who are not allowed an opportunity to prove themselves innocent.

Suppose a woman hears someone speaking in a slurring derisive way of a Patagonian (we'll say "Patagonian" to stand for all the minorities which little by little are being besmirched by unproved, cowardly sweeping accusations made against their worth). Suppose she hears someone say, "A Patagonian, is he? Well, don't do business with him. They're all double-crossers." If she lets that pass, she is guilty of evading a responsibility for weaving the garment of harmony of the future, as much as her great grandmother would have been guilty of evading a responsibility if she had refused the hard work of weaving the woolen garments to protect her family from cold. If the woman who hears a mean unproved accusation like that, smiles and says nothing, she is helping to create an intolerable life for us all. She is, on the contrary, living up to a perfectly obvious plain responsibility for the welfare of the race, if she receives such a slur with a spark of indignation in her eye and voice as she says with a generous heart, "For goodness' sakes, how would *you* like to be accused of being a double-crosser by somebody who knows nothing about you, without being given any chance to prove that you are square?"

*Well-known author. Reprinted from *The Woman's Press* by permission.

Samuel Maqbul Masih

Minister—Educator—Friend

By C. H. SMILEY*

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OUR India Mission reached a long-anticipated goal when Samuel Maqbul Masih appeared along with a score of other students from various parts of India for the annual convocation at Serampore College. This ancient institution was established by William Carey and now has affiliated colleges in several parts of India. Here on the beautiful green campus overlooking the Hooghly River our first national to be granted the degree of Bachelor of Divinity proudly stepped forth in cap and gown to receive this high honor earned after three years of hard and conscientious effort.

Two weeks later there was great rejoicing in the Bilaspur Church of Christ when Mr. Masih arrived with his family to assume the local pastorate. The church was filled to overflowing by the local congregation, visiting pastors and missionaries. In the presence of this great congregation he was consecrated to the work of the ministry and installed in the local pastorate.

Mr. Masih's father was a minister of the gospel before him. He served for eight years as pastor of the Udaipur Church, Rajputana, the home church of George Hamilton Singh. The Ajmer Church which has a membership of one thousand, the largest in the whole of Rajputana, then called him as pastor and he served there for four years until his death of influenza in 1918.

Samuel Masih was born in the first year of our present century at Saharanpur, United Provinces, while his father was a student in the Presbyterian Theological Seminary. His father was a second-generation convert from Islam and his mother's people were converts from the Rajputs. Mrs. S. M. Masih was also brought up in a minister's home. Her father, Pastor L. Phillips, is now serving the Beawar, Rajputana, congregation. Mrs. Masih's mother is a second-generation convert from the Rajputs and her father from the Brahmans. Her family is related to both Bishop and Mrs. Chitambar of the Methodist Episcopal Church. The only child of the Masihis is Prem, a lively bright boy of seven. Recently they have adopted a pretty little girl, Sumita, of the Kulpahar orphanage, as companion for Prem.

George Hamilton Singh and Samuel Maqbul Masih were playmates and schoolmates together in Udaipur. They were compelled to attend in the lower classes the local government boys' school where the proud Hindu students considered them as outcasts and refused them drinking water from the school well. These two lonely Christian boys could not understand this ill-treatment and at times were tempted to play hooky from school. Samuel claims that George was the greater truant of the



Samuel Masih, wife and son

two. At other times, it is reported, that they banded themselves together and demonstrated their superiority by giving their oppressors a vigorous cuff and scuffle. Later in Government College, Ajmer, they were fast friends and were known to the student body as each other's shadow.

During college days, Mr. Masih was prominent on the college hockey, football and track teams. He still holds the one-mile record in his college. While head master of our Boys' Middle School in Jhansi he played on the Jhansi Heroes' Team which won the All-India championship tournament in 1928. From this team Dhyani Chand and Roop Singh were chosen for the India Olympic hockey team which won the hockey tournament in Los Angeles.

Government posts offer great inducements for Indian students so after college days for a short time Mr. Masih joined the government of India Secretariat, moving with the government offices to Simla for the hot season and returning to Delhi for the cool season. He also served for a season as tutor to the Crown Prince of Jaisalmer.

Mr. and Mrs. Masih came to our mission in 1923 from the Scotch Presbyterian Mission and later were baptized in Jubbulpore. For eight years Mr. Masih was head master of our large Middle School for non-Christian boys in Jhansi. Here he built up an almost entirely self-supporting school with highest qualifications in scholarship, religious education, scouting and athletics. Mr. Masih was associated

with Mr. Ferger of Jhansi in the National Boy Scout movement. Both he and Mrs. Masih received medals for their outstanding work in religious education.

Success in the final B.A. examinations is a major event in the life of Indian students. It was not until 1930 that Mr. Masih was successful in his efforts to attain this degree. Many doors of opportunity were then thrown open to him. Friends advised government service or the lucrative posts in educational service. But there was hidden in Mr. Masih's innermost being another aspiration perhaps not wholly recognized by him at that time. Surely for a definite purpose he had been successful in these examinations and God would reveal his will to him.

Gradually a new life purpose came to him. Our Jhansi missionaries, W. E. Gordon and T. N. Hill, had been exerting a silent influence over his life. He attended the 1929 convention in Jubbulpore and was challenged by the mission plan to call into training for the ministry men of college education. One year later when the opportunity was offered him to attend the Leonard Theological College, Jubbulpore, he readily accepted and began the course of study leading to the degree of Bachelor of Divinity. These three years were full of rich spiritual experiences.

Mr. Masih's great heart of love, friendship and patience is evident in his work of shepherding the Bilaspur congregation of more than five hundred members. Weekly he has a varied audience of high government officials—missionaries, teachers of college standing, lawyers, doctors, nurses, two hundred middle and high school students, student nurses, masters, clerks, servants, artisans, farmers and illiterate coolies. He is a good sermonizer. His messages are inspirational, instructive, brief and to the point. All services of the church must begin on time. There is no such thing as "Indian time" with Pastor Masih.

There is a final high qualification of Samuel Maqbul Masih for his ministry to the church in India. He has a deep appreciation of the best in both Eastern and Western cultures. There is in his leadership a fine blending of Western Christianity with the highest of indigenous customs and ideas. His thought life goes beyond racial boundaries and he takes of the best wherever it may be found and brings it to his people. He appears at all services in our beautiful church building of Western architecture clad in the garments of the East and unshod. There is a grace, beauty and blending in these services of the best we have known in the past with all present ideas of world unity and universal brotherhood. The church in India calls loudly today for many leaders of the stamp and mold of Samuel Maqbul Masih.

*Missionary to India.

Book Chat

(Continued from page 23.)

exception of the Russian who tries, without success I think, to prove that the present foreign policy of Russia is as revolutionary as is her social philosophy. This is a good background book for the present day.

WITHIN THE GATES, by Sean O'Casey. Macmillan, New York. \$1.75.

ALL of the critics are raving about this play. Most of them acclaim it as the most powerful play of the current season. Yet on the other hand it was banned in Boston.

Since it could be produced by amateur groups, as far as its stage production is concerned, it obviously should be considered more thoroughly as to subject matter and content. The play is brutally frank. So is the Bible. The play is not written for children. Neither is some of our classic literature. It is a picture of life as seen in Hyde Park in London. The aim of the play is to show that the masses of people have no chance in this life for work, shelter, food, clothing, laughter and the satisfaction of the sex urge. And the obvious "moral" of the play is that until these elemental needs of every human can be met, religion and patriotism are merely empty symbols.

Doubtless one of the things that has brought criticism upon the play is the fact that institutionalized religion is mocked—time and again. Yet there is an essential religious spirit running throughout the play, which, if captured by churches and religious groups, would not necessitate the writing of a play like this.

This play is worthy of much study. One wonders why anyone has condemned it, after reading it, but it is written with real knowledge of dramaturgy. It has an important message. May we have more like it!

J. EDWARD MOSELEY.

St. Louis, Missouri.

PSYCHOLOGY AND LIFE, by Leslie D. Weatherhead. Abingdon Press, New York. 280 pages. \$2.00.

IN THESE days when it is becoming increasingly necessary for the minister of souls to have a better training in the field of psychology and psychiatry, the books of Leslie Weatherhead are doing much to reveal the type of work which can be done by ministers who avail themselves of the helpful knowledge to be found in this field.

In the twelve chapters of this book the author discusses with surprising clearness and simplicity the psychological themes of chief interest to the student of emotional maladjustments. This is not a technical book nor does it claim to be in any way exhaustive. It deals with the relation of psychology and religion, the vast energies of the mind, the inferiority complex, repression and self-control, fears, phobias

and neuroses in an "entertaining, popular, and yet accurate" manner. Much of the delight in reading the book arises from Mr. Weatherhead's abundant use of personal experiences with cases as illustrative material.

One might fairly make the adverse criticism that the author has drawn too much material from his other books and in his efforts to make the book elementary has succeeded too well.

C. WAYMON PARSONS.

Ebensburg, Pennsylvania.

A PAGEANT OF WORSHIP, by a Chicago Theological Seminary Class. Walter H. Baker Co., Boston. \$35.

DIALOGUE by a reader and action are simultaneous in this pageant of worship, written by a class in pageant construction in the Chicago Theological Seminary, under the direction of Professor Fred Eastman. Three gargoyles dance down the center aisle of the auditorium and hide behind a throne on the chancel. They furnish the opposition to a lone Pilgrim, who attempts to read the Bible for himself, grasp the meaning of the cross, realize the sacrament. With the help of Mercy, the Pilgrim finally conquers the throne.

This pageant is a dramatic service of lovely symbolism. It is an inspirational worship service. It may effectively precede an observance of the communion. There is a fine musical accompaniment.

Four men and four women are needed in the cast. It is simple to stage. There is no royalty.

J. EDWARD MOSELEY.

St. Louis, Missouri.

BIBLIOGRAPHY ON EDUCATION IN FAMILY LIFE, MARRIAGE, PARENTHOOD AND YOUNG PEOPLE'S RELATIONSHIPS. Issued jointly by Federal Council of Churches and International Council of Religious Education. 10c.

This will be a useful tool for leaders in the field of family and parent education and young people's relationships. Pastors and workers in the field of religious education will find this bibliography, with its careful arrangement of books, indispensable.

WAR IS A RACKET, by General Smedley D. Butler. Round Table Press. \$1.00

HERE is an underslung attack on the war system by a hard-boiled general of the marines, written in sizzling words whose meaning is unmistakable. War, declares the general, is just a racket, the only racket international in its scope. In the World War the racketeers made the money; the soldiers and the masses paid the price and are still paying. Service men should read this book for they are revealed as the chief victims of the racket. And how smash the racket? First, take the profit out of war. Second, before declaring war take a plebiscite limited to the youth who would bear arms. Third, limit military

forces to home defense purposes. Incidental respects are paid to the futility of sending to disarmament conferences professional soldiers and sailors. What admiral wants to be without a ship? What general would be without a command? They are the natural enemies of disarmament. For convincing the man of the street this little book is worth a dozen treatises of the more orthodox kind.

G. W. B.

Books Reviewed on Page 23

THE CHURCH AND CIVILIZATION, by Lynn Harold Hough. Round Table Press, New York. 200 pp. Price \$2.00.

IF A MAN DIE, by W. Cosby Bell. Scribners, New York. 200 pp. Price \$1.75.

THE SEVEN LAST WORDS, by A. S. Baillie. The Bethany Press, St. Louis. 96 pp. Price \$1.00.

GOD AND THE SOCIAL PROCESS, by Louis Wallis. University of Chicago Press. 353 pp. Price \$2.00.

MEN AND WOMEN OF FAR HORIZONS, edited by Jesse R. Wilson. Friendship Press. Price \$1.00.

THE FOREIGN POLICY OF THE POWERS, published for Council on Foreign Relations. Harpers. 161 pp. Price \$1.50.

Pension Fund Facts

IN THE twelve months of 1934 there were only eleven deaths among members of the Pension Plan. In the first three months of 1935 there have been eight, of which four came within eight days. Over the four and one-half years since the plan went into effect the averages have agreed with the actuary's advance calculations. In every case the death benefit, maximum \$1,000.00, was paid at once, and the pensions of the widow and minor children begun.

Disability pensions allowed in three months numbered four against eight in the whole of last year. The maximum disability pension is \$600.00 a year. Age retirement pensions, being naturally more numerous, conform more nearly to the expected averages. Last year there were forty-six in twelve months; this year twelve in the first quarter. In January, 1934, there were twelve; in January, 1935, there were but nine.

The four years have so clearly shown both the necessity and the soundness of the Pension Plan that ministers and churches are coming in at an increasing rate. Last year forty-eight new members of the plan were enrolled in twelve months; this year fifty in three months. New eight per cent payments in the three months of 1935 number sixty-five. Last year the twelve months brought 120, which was considered a good increase.

Ministers are also taking advantage of the special Ministerial Annuity rates which are calculated by the actuary to

(Continued on page 43.)

Station UCMS Broadcasting

FOR eighteen years Mrs. Mary C. Hoffman has served faithfully as state secretary of woman's work in West Virginia. Just recently Mrs. Hoffman underwent a serious operation from which she is making good recovery at her home in Fairmont, West Virginia, but feels that it is best for her to retire from the work at this time. During the first ten years of Mrs. Hoffman's administration the number of societies in the state doubled; the number of members enrolled within the societies trebled; and the amount of offerings was multiplied by four. Even during the depression the gains have been good.

Miss Gene Carpenter, of Fairmont, a Bethany graduate, succeeds Mrs. Hoffman as general secretary.

Mrs. F. E. Harnar, formerly missionary to India, and now of Warren, Ohio, is making slow recovery from a recent operation.

Word comes from Asunción, Paraguay, that Mrs. M. L. Norment has undergone an operation.

Many of our readers will be interested to know that Miss Helen Mohorter, daughter of the late J. H. Mohorter who for so many years served the National Benevolent Association and later the benevolence department of the United Christian Missionary Society, has accepted a position with the Colorado Christian Home, Denver, Colorado. Because of her health Miss Helen has been compelled to live in Colorado for a number of years, and it is just recently that she has improved sufficiently to give some time to this work. It is most fitting that J. H. Mohorter's daughter should be serving in a cause to which her father gave his life.

Of international interest will be the account of the birth of Charles Abram to Mr. and Mrs. Forrest Kent, of Boston, Massachusetts, March 24. Before her marriage Mrs. Kent was Martha Cory. She is the daughter of Mr. and Mrs. A. E. Cory and as a small child went with her parents to Honolulu and later to China, where she spent her girlhood.

We regret to learn of the serious illness of Stanley B. Weaver, missionary at Coquilhatville, Africa.

Miss Ruth Boll, under the home department of the United Society, has given a number of years to service in the Coke field, and is located at Brownsville, Pennsylvania. Now comes the interesting news that she will be married the latter part of April to Ralph Artis of that place. As Mrs. Artis she will continue her work with the society, at least for a time.

Graham Chapel forms a beautiful and very useful wing of Missions Building. It

is here that a short service is held every morning at eight o'clock. Miss Alice Helser, secretarial assistant in the home missions department, and daughter of the late R. B. Helser and Mrs. Helser, chose Graham Chapel as the scene of her marriage, April 5, to Maurice Liverett, son of A. R. Liverett of the Board of Church Extension. The chapel was beautifully decorated and the ceremony performed by Mr. Liverett, assisted by Virgil Sly.



Miss Emma A. Lyon and Miss Mary Frances E. Kelly, at San Gabriel, California, retired missionaries to China, recalling memories of their years together in that country. Miss Kelly has returned to Jacksonville, Florida, while Miss Lyon expects to make her home in California.

And speaking of Graham Chapel, it is of interest to know that Mrs. W. H. H. Graham, who gave this chapel in memory of her husband, is again a resident of Irvington, Indianapolis, after an absence of several years. She is making her home with her daughter, Mrs. A. W. Place and Mr. Place, former missionaries to Japan.

Mr. and Mrs. Westwood Wallace of Santa Rosa, California, announce the birth of Graham Franklin, March 27. Mrs. Wallace as Alta Harper served as a missionary in Nantunghow, China. Mr. Wallace is pastor of a Congregationalist church in Santa Rosa.

One of our contributing editors, Dr. Edgar DeWitt Jones, pastor of Central Woodward Christian Church, Detroit, has just celebrated his fifteenth anniversary with that church. A testimonial dinner was given him and his family on the evening of March 30.

W. R. Warren of the Pension Fund has been allocated by the trustees to begin preparation at once on a history of the Board of Ministerial Relief and Pen-

sions. This will be a part of the celebration of the fortieth anniversary of the founding of this movement to care for the aged and needy ministers.

The plan was started at the Dallas, Texas, convention in 1895, and 1935 marks the fortieth year of operation of the fund. No man is so well qualified to write this story as Mr. Warren. For almost a quarter of a century he has been connected with this work, either as a secretary or as a member of the board. He has seen the work grow from its small beginning to its present organization of the Pension Fund, with its comprehensive plan of caring for all ministers and their families.

The trustees feel that this intimate history of a great cause should not be lost. They have therefore designated Mr. Warren, while still vigorous in mind and body, to perform this important task.

At the commencement of Drake University in June, honorary degrees will be conferred in absentia on John Wycliffe Black, president of the World Convention, and on William Robinson, head of Overdale College and president this year of the British Convention of Churches of Christ. Mr. Black will be given the Doctor of Laws degree and Mr. Robinson the Doctor of Divinity degree. The degrees will be conferred in person at the World Convention in Leicester, England, on August 7.

Ray E. Dew has been called to the pastorate of the church at Longview, Washington. This is the beautiful \$65,000 church building which R. A. Long helped to establish, and it has been further assisted by the Board of Church Extension and the home department of the United Society. Mr. Dew served for six years as state secretary of Washington.

Vance G. Smith of St. Louis, Missouri, has been chosen by the department of religious education to act as director-general of Negro Young People's Conferences. Mr. Smith is no stranger to this work as he once before served as national director of young people's work in cooperation with the religious education department.

From the *Australian Christian* we learn that George T. Walden, who spent so many years of faithful service as general secretary of the foreign mission work in Australia, is this year celebrating fifty years in the ministry, and as part of the celebration he and Mrs. Walden visited some of the scenes of their former labors in Melbourne and Sydney. Mr. Walden is an alumnus of the Bible College, Lexington, Kentucky.

(Continued on page 40.)

Children's Day Around the World

By HAZEL HARKER

A playlet to be given for the church by the children's departments of the church school. The Junior department may fill the seats usually occupied by the choir and the Primary and Kindergarten departments may sit in their own chairs which have been arranged in a semicircular formation on the platform, leaving a wide aisle through the center so that the children from mission lands may enter later and stand there. If floral decorations are used they should be placed at the back corners of the platform and in low receptacles across the front.

Characters: Bob, Mary, Dick and Jean—Primary children in any church school—no special costumes necessary.

Children from Mission Lands—parts taken by Juniors:

Mexican girl—in full red skirt, white blouse, black sleeveless jacket.

South American boy—in American-style clothes.

African boy—white duck trousers and light, short-sleeved blouse. If it is not possible to have a Negro boy take this part do not try to black-face a white boy but let him represent Africa as the son of missionaries to the Congo.

India girl—draped "sari" which requires a three-yard piece of light-colored material. See pictures in *WORLD CALL*.

Filipino mountain girl—full, striped skirt and short-sleeved blouse. See pictures in *WORLD CALL*.

Chinese boy—a pajama suit, black saten trousers and figured jacket.

Japanese girl—bright figured kimono.

Miss Adams—children's leader, preferably one of the superintendents.

Prelude.—"We've a Story to Tell to the Nations"

Processional Hymn.—"With Happy Voices Singing"

(Juniors come in singing, take their places and continue to sing while Primary and Kindergarten children take their places)

Call to Worship.—Psalm 100—by Juniors

Hymn Response.—"Praise Him! Praise Him!" by Primary and Kindergarten children.

Bob: Miss Adams, I'm glad it is Children's Day.

Mary: So am I. It is my favorite day.

Miss Adams: How many like Children's Day? (*Many children raise their hands*) Why do you like Children's Day?

Bob: It is all about children.

Mary: And about all the children everywhere—because we love them.

Jean: On Children's Day we think about all of God's children.

Miss Adams: The Juniors have a good song to sing for us today. Will you sing it for us now, please? (*turns to Juniors who stand to sing*)

Hymn.—"God's Children Live in Many Lands"

(Tune of "America, the Beautiful," the refrain fitting the melody for the last half of the verse)

God's children live in many lands
All scattered wide and far,
Where nights are long and snow is deep
Beneath the Northern Star;

Where flowers bloom, where rivers roll,
Where mountains tower high;
But all with one wide earth for home
And under one blue sky.

Refrain:

Touch hands around the rolling world,
Call clear from sea to sea;
That brothers, sisters, are we all,
In God's great family.

God's children speak in different tongues
With different things to say.
And different tasks and different joys
And many a different way;

And some are dark and some are fair,
And some are scarcely known;
But each is kin to all the rest
And each the Father's own.

Basil Mathews.

Miss Adams: Thank you, Juniors. Do you think, children, that God loves all these other children?

Dick: Sure! You know what our favorite verse says.

Miss Adams: Shall we repeat that verse?

Kindergarten and Primary children repeat together: Jesus said: "Let the children come unto me and forbid them not; for of such is the Kingdom of Heaven."

Jean: Please, Miss Adams, let us sing "I Think When I Read That Sweet Story of Old."

Miss Adams: If you would like to sing it you may stand to do so.

Kindergarten and Primary children stand to sing: "I Think When I Read That Sweet Story of Old."

Miss Adams: There is another verse we always think of on Children's Day. I think we would like the Juniors to repeat John 3:16 with us.

All repeat John 3:16 in unison.

Mary: Please, may we sing "The World Children for Jesus"?

Miss Adams: All who would like to sing it may stand. (*Kindergarten and Primary children stand*)

Song.—"The World Children for Jesus"

Miss Adams: The Juniors have a surprise for us today. You remember how they sang, "God's Children Live in Many Lands"? They are bringing to us some of the children from other lands so that we can all celebrate Children's Day together.

Enter children from mission lands and stand in center of platform

Mexican girl: I have come from Mexico to celebrate Children's Day with you.

Chinese boy: Did you know that Christian boys and girls in China celebrate Children's Day, too?

Filipino girl: In the Philippines we like Children's Day best of all!

South American boy: So do we in South America.

Dick: What do you do on Children's Day?

Chinese boy: We sing songs of praise to our Heavenly Father.

Mary: Just like ours!

Chinese boy: The tunes are the same but the words are different.

Japanese girl: In Japan we always repeat what Jesus said about, "Let the children come unto me and forbid them not; for of such is the Kingdom of Heaven."

India girl: In India we always bring our offerings so that we may help to send the story of Jesus to other children.

African boy: The children in the churches of Africa do that, too. If we do not have money we bring part of our daily food that can be sold for money. We want to share the story of Jesus.

Miss Adams: Please sing your favorite song for us, children from mission lands.

Children from mission lands sing "Jesus Loves Me" (first verse)

Miss Adams: I am sure we are glad to know these children from the lands to which we have been sending the story of Jesus. Together we want to share the story of God's love with children around the world. We want the Juniors to lead us in our closing song. (*All stand*)

Hymn.—"Friends With All the World" All

See *Junior Hymns and Songs*. This song was also printed in "Junior World," January 6 issue, and is in the Junior pupil's book of the Bethany Graded Lessons, summer quarter of the second year.

Statement concerning the Children's Day Offering by Superintendent—

We have come again to the one Sunday in the year when the church school sets the child in its midst and honors childhood by giving, to send the gospel message to the children around the world. Surely we must follow these children of ours in their love for the cause of missions and add our gifts to theirs as they share the story of Jesus.

Nine great fields of service, 37 mission stations, 190 missionaries and 1,793 native workers challenge our best efforts. Churches, schools, hospitals and dispensaries in other lands tell the people of God's love for them which has prompted us to share with them. Let us join hands with the children of God around the world to bring in his kingdom. Let us make our offering worthy of our world-wide task.

Offertory Hymn.—"We've a Story to Tell to the Nations."

Second Semester in Our Colleges

By H. O. PRITCHARD

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REPRESENTATIVES of the colleges of the Bible or schools for graduate ministerial training, associated with the churches of our brotherhood, met at St. Louis, February 21, and spent the day in discussing common problems, especially as relating to promotion and allied considerations. The colleges represented were those giving graduate instruction and located upon the campus of one of our standardized colleges or universities. Those present were: Dean Colby D. Hall, of Texas Christian University, Fort Worth, Texas; Dean C. L. Pyatt, College of the Bible, Lexington, Kentucky; Dean Frederick D. Kershner, Butler College of Religion, Indianapolis, Indiana; Dean J. C. Caldwell, Drake University, Des Moines, Iowa, and Dean Frank Marshall, Phillips University, Enid, Oklahoma. No definite organization was effected but it was agreed to publish a joint statement later and to meet for further conference.

Culver-Stockton College Canton, Missouri

At a recent meeting of the board of trustees of Culver-Stockton College, plans were laid for the enlargement of the department of business administration. Beginning next semester, the college will offer courses leading to degrees in secretarial training and executive management. There has been an increasing demand from the young people of this territory for training in business administration, and Culver-Stockton, in keeping with its policy of increased offerings, is now planning to meet these demands.

The college brings to the campus from time to time, men of national reputation to address the student body and to talk to round-table conferences on literature, art, religion, current affairs and other live topics. Edwin Markham, dean of American poets, recently spent some time on the campus, delighting the students with his literary achievement. Last week Dr. C. W. Gilkey of the University of Chicago addressed the student body and conducted a round-table discussion on the current problems of religion during his stay.

Culver-Stockton approaches the end of the first half of the second semester with another increase in the student body. Slightly more than two months remain before the end of the school year when the usual commencement program will be held.

Under the very able direction of Lawrence E. Tucker, the dramatic organization of the college presented on April 5 the current success, "Death Takes a Holiday." This organization presents five or six plays during the course of the year, the cast of each being made up of students.

Christian College Columbia, Missouri

Religious Emphasis Week has become a custom on the campus of Christian College, Columbia, Missouri, and it is observed each year at the beginning of the second semester. Christian College, the University of Missouri, the Bible College of Missouri, Stephens College and the



Daughters of ministers attending Christian College, Columbia, Missouri

Upper row, left to right: Margaret Baxter (J. F. Baxter, West Frankfort, Illinois); Frances Heaton (L. W. Heaton, Kirkwood, Missouri); Jane Birkhead (G. S. Birkhead, Jefferson City, Missouri); Mary E. Book (Abbott Book, St. Louis, Missouri).

Lower row, left to right: Virginia Findlay (H. J. Findlay, Sioux City, Iowa); Sue Buckner (George Walker Buckner, Jr., Indianapolis, Indiana); Mildred Ice (Harry L. Ice, Kansas City, Missouri).

churches of Columbia, join together to bring to Columbia outstanding leaders in many fields of religion. This year the week set aside was January 27 to February 1.

The members of the Young Women's Christian Association of Christian College entertained representatives from several Missouri colleges that have Y. W. C. A. and Y. M. C. A. organizations at a conference held on the Christian College campus Sunday, February 17.

Dr. Henry Nelson Wieman, professor of philosophy of religion at the Divinity School of the University of Chicago, was the main speaker for the day. The theme of the conference was "The Art of Creative Living."

The opening assembly was a worship service given over to the consideration of prayer as an essential of the creative life. During the harp solo there was a brief period for meditation. Then a discussion group on the topic "Obstacles to Creative Living," was led by Dr. Walter Hearn of the Bible College of Missouri. Dr. Wieman spoke to a large group on "Devotion vs. Belief."

Schools invited to send delegates to the conference included the University of Missouri, Central College, Missouri Valley College, William Woods College, Lindenwood College, Iberia Junior College, Westminster College, Washington University, Springfield Teachers' College, and Cape Girardeau Teachers' College.

Disciples Foundation Champaign, Illinois

At a Student Cabinet retreat a few years ago, the idea was conceived of a weekly tea for the young people of the Disciples Foundation, with the thought in mind that they might become acquainted with one another, thereby fostering more lasting friendships.

The first "Friendlies" were held in the little Foundation office in the old church. This small beginning has grown until this feature occupies a large place in the program of student activities of the Disciples Foundation. Under the leadership of Mrs. Mabel Carlock, student adviser, who works in closest harmony with student leaders this plan of meeting every Thursday afternoon at the church house has grown until it has become one of the largest and most beneficial of the many student activities.

The program is outlined at the beginning of the school year which covers both the first and second semesters.

Eureka College Eureka, Illinois

Two lifelong friends of the college, who do not wish their names published, have given \$10,000.00. They were prompted to this gift by a conviction that it is a fine thing for the college to give opportunity for all students to earn a part of their expenses. They believe thoroughly in the educational objectives and the practicability of the Eureka Plan.

Word comes from our old friends, the Aylsworths, that things haven't worked out at Cotner as they had hoped and that they are planning to be back at Eureka College next September after their year's leave of absence.

Disciples Divinity House Chicago, Illinois

At the March meeting of the Inter-Seminary Student Union of the Chicago area Robert A. Preston of the Disciples Divinity House, University of Chicago, was elected president of the Union for the coming year. Twelve schools are represented in this group, including Garrett Biblical Institute of Northwestern, University of Chicago Divinity School, Chicago Theological Seminary, Seabury Western Theological Seminary, Seabury Western Theological Seminary, Bethany Biblical Seminary, Meadville Theological Seminary, Evangelical Theological Semi-

nary and Eden Theological Seminary of St. Louis. The Chicago area includes more theological students than any other area in the United States. Mr. Preston's term of office closes next year with the annual conference of the Union during the winter quarter.

Phillips University Enid, Oklahoma

Alexander Paul, oriental secretary for the U. C. M. S., gave four addresses at Phillips University recently.

A high school tournament in debate was held the latter part of March, being conducted by the debate committee of Phillips University. Forty-four high school teams were in attendance. This has become an annual event.

The Big-Four Debating Tournament, including the four leading church schools of Oklahoma, was also held at Phillips University recently. The large silver cup was again won by Phillips which makes three times in five years that this success has been achieved. The debaters for Phillips were Roland Shaefer and Ed. Walton.

The new catalogue of Phillips University came from the press the first week in April. It shows exactly seven hundred persons enrolled in Phillips University during the past year. Of these,

The names of 139 students appeared on the Honor Roll for the first semester of 1934-35, as announced by Registrar S. W. Hutton. The list contained the names of 49 seniors, 32 juniors, 30 sophomores and 28 freshmen. Nineteen students made a perfect record of all "A" grades.

Dr. W. J. Hammond, head of the department of history, is a candidate for city councilman of Fort Worth on the "New Deal-Progressive Ticket." Dr. Hammond has announced that he advocates a social and civic program to include slum clearance, better hospital and recreational facilities for the poor, and municipal ownership of public utilities.

The Men's Glee Club made its annual spring tour this year April 4 to 12, inclusive, in West Texas. The club made about twenty appearances, ten of which were full concert programs in ten cities. One of its most important appearances was in San Angelo before the state convention of the Texas Music Teachers' Association. W. J. Marsh of Fort Worth, composer of "Texas, Our Texas," official state song is director; J. Clark Rhodes, graduate student, assistant director; Professor Keith Mixson, accompanist and piano soloist; and Patrick Henry, Jr., business manager.

month. Next month the final decision will be announced.

Invitations were sent to eight adjoining colleges to participate in a "Round Robin" debate tournament which was held on Saturday afternoon, March 23. Berea, Morehead, Georgetown, University of Kentucky, Wesleyan, Center and Asbury were included in this invitation.

Butler University

Two Butler University professors are active on the Indianapolis Regional Labor Board as the result of appointments recently made by officials of the National Labor Relations Board at Washington, D. C. They are Dr. Earl R. Beckner, professor of economics, who is chairman of the Indianapolis board, and Dr. James H. Peeling, professor of political science, who is vice-chairman.

William Baum, instructor of personnel administration at Butler University, has recently been elected president of the Indianapolis Personnel Association. The organization embraces all men in Indianapolis and environs who are engaged in personnel work. Mr. Baum, besides his work at Butler, is personnel manager of the Realsilk Hosiery Mills. He was recently called to Washington, D. C., to advise a congressional committee on matters to be included in the forthcoming Wagner bill.

Several FERA students at Butler University are assisting Indianapolis churches in a survey which is being made to determine what people do with their leisure time. The students are making a house-to-house canvass in North Indianapolis. Results obtained will be turned over to the various churches who hope to divert this leisure time into church activities.

Dr. Henry L. Bruner, professor of zoology, heads a special alumni and faculty committee in charge of a celebration in June to commemorate Butler University's eightieth commencement. The institution will graduate its eightieth class on June 17. Founded in 1855 the university has graduated students each year. The alumni roster now numbers more than 4,000 persons.

Campbell Club of Yale University

Dr. R. H. Miller, pastor of the National City Christian Church, Washington, D. C., was a guest of the Yale Campbell Club Thursday, February 28. Dr. Miller preached at the vesper service. In the evening the Campbell Club met in the Faculty Lounge. Acting Dean Henry H. Tweedy welcomed Dr. Miller to Yale and expressed the pleasure of the faculty in entertaining with the Campbell Club prominent Disciples who visit the campus. Russell Brown, president of the club, introduced Dr. Miller who spoke on the subject, "What Have the Disciples to Contribute to Religious Life Today?"

Disciples at Yale continue to win prizes. Robert Lambert, Buffalo, N. Y., Bethany '34, was awarded first prize of \$60 in the Mersick Public Speaking Contest for the first-year class.



Beautiful lake on the grounds of Lynchburg College, formed when the highway was constructed recently

201, all of college or graduate rank, are preparing for full-time Christian service, in addition to a few unclassified students.

President McCash continues to improve and is expected back at his desk April 18.

A large number of Chinese elm trees have recently been transplanted to the campus. Other improvements also are being made for the purpose of beautifying the grounds.

Texas Christian University Fort Worth, Texas

Seven students in Brite College of the Bible were ordained for the ministry at the spring consecration services March 31. Perry Gresham, pastor of the University Christian Church, preached the sermon.

The Southwest Regional Conference of International Relations Clubs was held on the T. C. U. campus March 15 and 16.

Transylvania College and the College of the Bible

Lexington, Kentucky

Transylvania College will hold its summer session as usual this year. The dates are June 10 to August 17. There will be tours as usual and the promotion of these tours has gone on throughout the educational centers of the state. The College of the Bible did not hold a summer session last year. This year the administration is surveying the prospects and most of the ministers of the state have had questionnaires about it. If there is sufficient demand for a summer session it will be given. However, the announcement will be tentative only this

Women and World Highways

A Week With Muriel Lester

OH, THAT I had given him my all!" I can still hear the words, spoken softly but in a way never to be forgotten. We were sitting in front of a huge wood fireplace in a semicircle—a group of young people seeking life—and by a simple little story she was telling us how to find it. The fire was little more than a few glowing embers but they gave forth enough light for us to see her expressive face and to note how very much in earnest she was. But even had it been dark we could not have helped feeling how greatly she desired each one of us seated about that fire to give Jesus our all. She was leaning forward in her chair and her hands were cupped to represent a small wooden bowl, because she was telling us the story of the beggar who, when he heard that the king was going to pass through the town, went to the gate and held out his begging bowl hoping that the king would drop a coin into it. Presently the king came, but instead of dropping a coin into the bowl and going on, he dismounted and asked the beggar what he had for him. Of course the beggar had nothing to give the king but he found a little grain of wheat in his bowl and handed it to him. The king took the wheat and rode on. The beggar was very much disappointed and he looked down into his empty bowl, but instead of its being empty he found there a piece of pure gold the same size as the grain of wheat he had given. "Oh, that I had given him my all!"

There are very few people in the world today who can give to modern youth a burning desire to consecrate their all to a great ideal, because the youth of today demand that those who challenge them to an ideal show them that the ideal is true. But here is a woman with a great challenge because she lives every word which she speaks; she truly has given her all. When some people say that they will not fight in any war or use force for any cause, it is not hard to half doubt what they say; but when Miss Lester says it we know she means what she says, because her life backs it up. During the war members of her group never faltered in proclaiming their doctrine of non-violence, even when twenty-three children were killed or injured in a nearby school in an air raid. "Our building was bombed by a Zeppelin from abroad and threatened by the patriots at home. Anonymous letters, police raids, threats of rioting, social boycott, virtual excommunication and organized hooliganism enlivened our days, but we refused at Kingsley Hall to pronounce a moratorium on the Sermon on the Mount for the duration of the war." To her, love is the most powerful thing in the world and she prefers to fight her battles with it rather than with gunpowder and poison gas.

I was sitting near her at the table one day at camp. We had heard that Miss Lester did not eat meat or sweet desserts because her friends in Bow, London, where her settlement house, Kingsley Hall, is located, could not have them, and she did not want to do anything that would in any way separate her from these people. It so happened that we had meat for lunch, and cake, too. I was interested in what she would do and I watched her. She gave her meat to a couple of fellows sitting at the table and when the cake was passed she politely gave it to the next person without taking a piece. Her whole life is an example of the old phrase "practice what you preach." In fact, she never sings a hymn unless she really means every word of it, and she advises her people at Bow never to do so.

That was a grand week—that week at Asilomar with Muriel Lester. No one who was there could ever forget it. She struck a chord in the innermost being of every one of us that

made us leave that beautiful spot beneath the pines beside the sea singing a song which she taught us, one line of which says, "Our living sacrifice to Thee we render."

The next time I heard her she was addressing a great youth mass meeting in Los Angeles. Her subject was "Why Worship?" but she stayed delightfully away from the subject and told us about her work in Bow and her experiences during the war. Her interest in peace is one of the outstanding things about Miss Lester. She was the originator of the Fellowship of Reconciliation, one of the most prominent peace organizations in the world today. She says she cannot picture God as a nationalist.

I saw her again at a breakfast sponsored primarily by the friends of Kagawa where there were gathered under the banner of Jesus Japanese, Chinese, Filipinos, and Negro and white Americans. The communion service during the worship period prior to the breakfast touched her deeply. Equally as great as her desire for world peace is her desire that men of all races shall love one another, which ultimately is the same thing. The presence of one who has done so much to bring about fellowship between the races made the whole service much more impressive for all of us. After the breakfast was all over and everyone was ready to leave, it was announced that Miss Lester had a very important announcement to make. Everyone was "all ears" to hear what she would have to say that was so important that it had to be saved to the very last. One of my friends had given her a small bouquet of

violets earlier in the morning and this is what she said, "I have lost a lovely little bouquet of violets. I hope when you are walking out that you will be careful and not trample upon it." She is awfully human. I remember her telling about Gandhi, who is a personal friend of hers, and how he seemed to have

superhuman strength. She was telling about the dreadful hours he kept and how he arose at four o'clock in the morning as jolly as could be and always making jokes. "Imagine making jokes at four o'clock in the morning," she said. But we didn't take her very seriously because we knew that she herself arose much earlier than any of us for prayers.

The last opportunity I had of seeing and hearing this marvelous woman she was speaking on the subject "The World Is Waiting." She certainly stayed on her subject this time. That we should take Jesus to a world waiting in the dark for the light of dawn is a consuming passion with her. These are the words with which she closed her address:

"One day I was walking up Bruce Road into Devons Road when I met a little girl dancing along the path; she was literally dancing and her face was lit with joy. Lovely, exquisite, she was unknown to me, but as she caught sight of me, continuing her dance, she chanted several times in a little, gay voice, 'Mommy's home! Mommy's home!' I turned my head as she passed to see once more this phantom of delight. At the very instant I looked back, she looked back over her shoulder; still dancing on her way, she called out to me one word, 'Coming!'"

"Hers has been a sort of siren voice to me ever since. Are we coming out to clean up their heritage for the children? To build a world fit for them to live in?"

Women on world highways—and that includes each one of us whether two people have heard about us or two million—the answer is with you and with me. Let us accept the challenge of her glorious life and give our lives to the bringing in of the dawn. The world is waiting. "Thy kingdom come" we pray, but oh, that we might live it as well!

Programs for Adult Organizations

For the Leader of the June Program

Topic: *Becoming the Land of the Risen Son*

WE ARE now ready to complete our plans for the June program. It does not seem possible that we have so soon come to the close of this most interesting series of studies. As leader of the meeting you will want to stress the fact that this has been a series of programs, closely interrelated. See how we started out with the thought of the sunrise, or the beginning of Christian work; then we moved into the consideration of the growth of the work and its spreading influence; next we acquainted ourselves with some of those who in Japan have been the "keepers of the light"; from that we went on to see Japan's Christian leaders initiating and leading Christian movements; and now in June we seek to see how Christian Japanese yearn to make their land truly the land of the "Risen Son." If you will introduce your program with some such statement as this, your group will be greatly benefited and will have a clearer understanding of the work in Japan and a deeper appreciation of the Japanese people.

"Becoming the Land of the Risen Son" is the theme of the month. The devotional study given elsewhere in this issue is a splendid spiritual preparation for the study. Use it!

As to material for the development of the theme, more is provided than can possibly be used in one meeting. Choose carefully and do not attempt to use too much! Four leaflets are found in the Program Packet. If your society does not have this packet order the June set from Missions Building, Indianapolis, Indiana. Price, ten cents.

1. *Sugawara San Speaks*, the fifth of the serial story of this devoted and delightful Christian gentlewoman. Give a brief résumé of the preceding instalments of the story—it will mean more to your group. Remember that she also appeared in the playlet, "Helping to Build the Little Church."

2. *Teruko San and Makoto San Speak*, a dramatization showing what the Christian heritage means to modern youth in Japan and how they recognize the obligation that is theirs to make their country a truly Christian land. Give the introduction to the playlet as "background."

3. *Mrs. Ishida Speaks*, an impersonation showing how many older people, appreciating the Christian faith and really believing in the Christ, yet do not break entirely away from the old beliefs.

4. *The Foreign Secretary Speaks*. In this message, Alexander Paul brings to our attention conditions, needs and opportunities in Japan today.

The program outlined in your *Year Book of Programs* lists another feature, *The Japanese Pastor Speaks*, but for this no

leaflet has been provided. If you wish, you may use the article on peace by Mr. Hatanaka in the December WORLD CALL.

WORLD CALL offers fine help for this program also. In the April issue is an article about the East Tokyo Institute and another regarding the work that Miss Jessie Trout will be doing in Japan. In this issue is an article on the Tennoji Church, and in June on the "Women and World Highways" page will be an article entitled, "Behold the Woman." In one of these issues you will find a charming short story, too. All issues of this year should be consulted for help, and 1934 issues for January, July-August and December have material especially appropriate for this theme.

See the *Missionary Review of the World*, pages 444, 445, 457, 462, 451-455, for other material suitable for this program.

How about sketches of Japanese nationals taken from the *Biography Set Series Two*? A splendid group from which to choose!

Dramatizations? See the list on page 44, February WORLD CALL. Note that there is one monologue in the list.

Special music? The song "Beautiful Japan" has been referred to, page 36, February WORLD CALL. The national hymn of Japan is available, words and music, three copies for five cents or fifteen cents a dozen. "Japanese Love Song" and "A Japanese Love Song" have been recommended and may be purchased at music stores.

You might stimulate discussion with incidents and questions such as the following:

If you were a Japanese Christian, how do you think that American Christianity would impress you?

"I was a Christian when I went to America to enter college. But from what I saw while living in America I am convinced that Christian civilization is a failure," is the statement of many an Oriental student returning home from student years in the United States. If a Japanese student came to spend a year in your community would the life now going on there have a good or bad effect on his opinion of Christian civilization? Would he be encouraged to attend your church or any other evangelical church and take part in its activities? What homes would be open to him?

How does our treatment of the Japanese in this country affect our missionary work in Japan?

For Your Fellowship Hour

Suggestions have been offered and numerous source materials referred to on this page and elsewhere in this magazine from January to April. Among these you will surely find the suitable plan for your Fellowship Hour, lunch-

eon, dinner, tea, garden party or evening affair. Whatever you do, do it "in the Japanese manner." If possible invite some Japanese guests. You might also arrange an exhibit of Japanese treasures—there are so many lovely things from that land. Almost everyone will have something to contribute to an exhibit.

The Outline Map

We are very eager to correct our statement of last month that the outline map of Japan was no longer available. The publishers very kindly consented to make a reprint of it, so that all orders might be filled. Send in your order at once! Price, twenty-five cents.

Japan

Endowed by God with beauty rare
All Nature aids to keep her fair;
What beauty can with hers compare?
That's why I love Japan.

We say "A children's paradise"
For them no treasure is too nice,
For them no trouble can suffice;
That's why I love Japan.

Kimono-clad like daintiest flower
Gentle girls, her richest dower,
Courtesy, her strongest power;
That's why I love Japan.

With longing eyes her yearning youth
Are eager in their search for truth;
And they'll find God, I know, forsooth;
That's why I love Japan.

And I can't say "Good-bye" to her,
Else sure I'll be a wanderer;
I must come back—let naught deter—
Because I love Japan.

Jessie M. Trout.

Written in Tokyo in June, 1933, on receiving word of recall.

April WORLD CALL tells of Miss Jessie Trout's return to Japan. As we come to the close of our Japan study we all wish to express to her our appreciation of the invaluable contribution she has made to the programs in outlining plans and producing materials for use. We are happy to be able to print here this poem which reveals her love for Japan and increases our appreciation of the Japanese people whom she has so ably interpreted to us both in our program materials and through this poem. Our interest and prayers follow her to the land of her service.

The New Programs

In July we turn to the new year's theme, "Seeking Living Treasure." Pioneering Today in Home Missions and Latin America are the considerations—a most interesting series of studies. Order your materials at once if you have not already done so.

Programs for Young People

Circle

(For Young People, Ages 18-24)

June Theme: *Has Christianity Made Any Impact on the Everyday World in Japan?*

Worship Theme: *Dreams.*

Senior Triangle Club

(For Young People, Ages 15-17)

June Theme: *Goodbyes and Farewells.*

Worship Theme: *Dreams.*

Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

June Theme: *Playing Square on the Trail.*

Worship Theme: *Love.*

What's Wrong With This Picture?

FOR your fellowship period we suggest a game that will refresh your minds about some of the customs of Japan, and that will be fun as well. This game may be played in one or two ways, by verbal description or by visual demonstration. Choose certain customs and "paint" the picture of them wrong. The group must discover what is wrong. Illustration: Either tell or act the following: "Two little Japanese girls, taking their wee teacups by their tiny handles, daintily sipped their fragrant tea as they chatted intimately about their work in school." What is wrong with that picture? Yes, you are right—Japanese teacups do not have handles. You might have each group in your Circle present a picture in whatever way appeals to it. We are giving you here some suggestions for pictures—but, we are not telling you what is wrong! You must find the answers somewhere, if you do not already know them.

(1) A Japanese mother is dusting the chairs, when it occurs to her that it is time for lunch and that she has nothing prepared. She hastily drops her dust cloth and leaves the room.

(2) Japanese Mother: "What has happened to my floor? I just finished sweeping it. (Calling to her son) Taro, your shoes must be muddy. Don't take another step until you have cleaned them."

(3) Jiro comes home from school where he has been for a year. His mother, delighted to see him, throws her arms about him, and asks him questions in such rapid succession that he stands speechless.

(4) Mr. McCoy (to Mrs. McCoy): "We have a wonderful opportunity in our mission work here in Yokohama to touch many lives directly or indirectly as people come and go in this port town."

(5) To the six guests seated on cushions around the room the maid deftly served the tea, slipping the tray before her as she moved on her knees from one to the other.

(6) Two girls on their way to school are talking. Says one: "I thought I should never become accustomed to Middle School, but I am getting along fine, and I am hoping to go on to preparatory school."

These are only suggestions. By looking through old leaflets, *WORLD CALL*, and books you can find any number of ideas for such "pictures."

Closing the Year

HOW time does fly! It seems such a short while since we set the aims for our organization, aims to be achieved by June 30. And now as the end of the missionary year approaches, are we going to be able to accomplish these aims?

This is the time of year when we may well pause, look back over the past months and measure our attainments, personally, and as a group.

As individual members of Circles or Triangles, if we have kept "My Purpose and My Record" through the year it should be easy to check our personal growth and development.

Then, as an organization, have we obtained those new members? Have we improved the quality of our programs? Have we read as many missionary books as we planned to read? Will we be able to reach our aim in offerings by June 30?

You know we hope to make this a "Plus Year" for missions, but we can accomplish this only if every Circle and Triangle makes a "Plus" offering, an increase of ten per cent over last year. During the final two months of our missionary year, each member of your group will be given an opportunity to really "measure" his offerings, for you are being supplied with coin holders in the shape of paper foot rules. It will take fourteen nickels to fill each foot rule. How many will your society fill? Be sure that each member is supplied with a coin holder, and perhaps you will want a few extra ones, in case some members can fill more than one. The time is short, so let's get busy and measure up to a "Plus Year."

Programs for 1935-1936

THE theme for your programs next year will be "In His Steps." We shall follow in His steps in the homeland during the first six months—studying some fields which we may not have thought of as coming within the range of missionary opportunity and responsibility. In the last six months of the year the study will be Latin America. We believe you will like this very much, and we promise you that there will be some interesting things for you to learn and do in connection with this study of our southern neighbors.

When you order your materials for the next year, be sure to state whether or not you want a standing order. Every standing order ceases to "stand" on June 30, and you must "stand it up" all over again with each new missionary year. You will save money by doing this.

Stories in "Girls' Circle"

IN THE *Girls' Circle* Sunday school paper you may often find material that will be interesting for your Triangle. We refer you to two narratives which will appear soon. These are written by Chinoyo Sugimoto Kiyooka, who is a daughter of Etsu Sugimoto who wrote the very interesting book, *Daughter of the Samurai*.

One story, "After Ten Years" will appear in May 5 *Girls' Circle* and the other, entitled "Chiyono's Return," will appear in May 12 issue.

If it does not suit to use these for your June meeting be sure to clip and file them for future use.

For Your Map Talk

IF YOU cannot secure a large map for the map talk suggested on page 91 of Unit One of the "Pioneering" programs, why not make small maps of the United States so that everyone may have one? Then each person may indicate on his own map the places where our church is carrying on work. The illustrated narrative on the back cover of the April, 1935, *WORLD CALL* entitled, "People that Jack Helped," might give you an idea for your map talk. If you have sent any offerings to the United Christian Missionary Society lately, you have been sent along with your receipt a leaflet entitled, "The Journey of a Missionary Gift." This, also, might give you some ideas for your map talk.

To your minister and Bible school superintendent was sent from the United Society recently, in the Easter packet of material, a map of the United States on which are drawn pictures at the places where our church is carrying on work. You could use this map for a pattern since it is small, and cut one for each member as mentioned above.

Playing Square in the Triangle

THAT title sounds rather funny, doesn't it? Well your June program is called "Playing Square on the Trail," and as the writer read the material for your program, she was reminded that one of our Triangles was "Playing Square" in a way similar to the way the Seattle Girl Reserves played square.

This Triangle is the Intermediate Triangle of Adams Street Chapel Christian Church at Tacoma, Washington. With one exception, this Triangle is made up of American young people. That exception is Haruko Oka, who is a Japanese girl. The Triangle has honored her by making her its president.

WORLD CALL Devotional Study for Missionary Societies

MAT

The Fellowship That Binds

Invocation:

God of the nations, hear our call,
Thou art the Father of us all,
Show us our part in Thy great plan
For the vast brotherhood of man.

Hymn: "In Christ There Is No East or West"

Scripture: John 17:5-23

Leader: As we come to the last program of our study of Japan, "Becoming the Land of the Risen Son," may we think together of the spiritual fellowship which is ours with those Christian friends in the Land of Cherry Blossoms, whom we have come during these months to understand and to love—a fellowship which "no chance can break," if we are loyal to the Risen Son, for in it we are bound by our common love of him. In these days when both Japan and America need nothing so much as a demonstration of Christian friendship one for the other, may we keep before us the consciousness that they and we are one in Christ. There is no fellowship so sacred as that which shares the spirit of his cross and the power of his resurrection.

In a book by Kagawa, *A Grain of Wheat*, we have the story of a young Japanese lad, Kakichi, who is changed by Christianity from a fruitless, wasted life to a life of service, in which with the aid of Yoshie, his betrothed, he becomes the leader in a cooperative movement in agriculture that is destined to bring new life to their village.

Unable to marry because of the burden of his family, which includes an invalid father and a crippled brother, Kakichi brings his bride-to-be into the home, where she aids in the maintenance of the family through her weaving. Kakichi is forced to enter military service, and Yoshie is left alone to carry the family responsibilities and to assume the leadership of the agriculture experiment. Carrying on under impossible odds, the burden proves too great, and she sickens and dies. A memorial set up in her honor by the members of the village cooperative carries the words: "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

So the spirit of sacrifice demonstrated by Yoshie became the spirit that carried the experiment to a successful culmination. By that same spirit Kagawa is seeking to transform the village life of Japan. By that spirit we Christians in America may, if we will, transform our own nation's life into the likeness of the Kingdom of God. We share with Japanese Christians the heritage of the spirit of the cross, and as we with them seek a new order for our people we feel the strength of this bond of Christian fellowship.

The spirit of the cross—yes, and the power of the resurrection! The early

Christian fellowship began in the fact of the resurrection.

His followers had fled like frightened sheep,
Their hopes all wrecked by the catastrophe;
And yet, within a little span of days,
They were all bound together and to him
In fellowship far closer than before:

They faced the world prepared to live
and die
To bring to man the Kingdom of God's
Love.

—JOHN OXENHAM.

Risen and triumphant, he promised them, as he promises us, that they should never be without his presence, and new confidence bound them together. In the power of a great companionship and a new fellowship they went forth amid persecution and ridicule to conquer the world.

Is not that the secret of the continuance and power of the comparatively small band of Christians in Japan today? In the face of discouragement, of outright opposition, of a militaristic regime whose ambitions are a flagrant denial of the principles of their faith, this little

"colony of heaven" is sustained by the fellowship, and builds toward a more abundant life for all Japan. Yoshie, in spite of abject poverty, intense physical suffering and cruel misunderstanding, remained true to the fellowship and through her it continued and was powerful for good.

It is through this sense of fellowship that the Christian minority of earth shall one day be able to bring in the kingdom. Shall we thank God for our fellow-Christians in Japan, who with other Christians throughout the world, upheld by his spirit, are in turn lifting him up that men may be drawn to him and find in him the more excellent way of life? By their comradeship we are made strong, their sacrificial devotion we would emulate, their dreams for a Christian nation we share, and their good will and continuing friendship we covet.

Prayer: Of gratitude for the privileges and power of Christian brotherhood; of intercession on behalf of Christians everywhere and especially in Japan during these difficult days; of petition for grace to be steadfast in our efforts to make America Christian in her internal life and her international relationships.

Hymn: "Blest Be the Tie" (first stanza).

Genevieve Brown.

Secretary Missionary Education Department, United Christian Missionary Society.

Echoes From Everywhere

Continuing Missionary Interest

In spite of the fact that the Borough Park Christian Church, Brooklyn, New York, was sold eleven years ago and the congregation scattered, the missionary circle organized twenty years ago, has continued to function through the years, using the literature and programs put out by the United Society and making contributions to the work from year to year. Of the eight charter members five are still in the Circle, and the Circle mother, Mrs. J. L. Eye, is now the president. The members are scattered from Bay Ridge, Brooklyn, to Baldwin, Long Island and have no united church home, but each member pays \$5.00 dues per year and keeps an offering box. The 20th anniversary was appropriately celebrated, with Mrs. Edwin Marx of China and Miss E. L. Robinson of New York City as speakers, while a birthday cake with twenty candles graced the occasion.

The Fair At Pendra

For weeks in advance in every bazaar they attend the people have heard from an Indian edition of "The Town Crier" the news that the Agricultural Fair is close at hand. By handbill and printed sign they are reminded that the final preparations for the greatest event of the year must be made. In the farthest hamlet

where meet the humblest of folk the topic is, "What are you taking to the Pendra Road Fair?" Is it any wonder then that from a radius of fifteen miles, thousands trudged to the Fair bringing produce from seventy villages?

One rule stipulated that only this year's produce would be accepted, and that either self-made or self-raised. One hundred and fifty-five women brought the year's addition to the family in the form of a new baby. For every entry in the Baby Show there was a yard of cloth and a sticky piece of candy. In return the doctors had the privilege of judging whether the baby was going to make a strapping citizen of this country or not. Out of the hundred and a half, seven babies were selected as special prize winners and received silver bracelets.

K. L. POTEE.

Pendra Road, India.

Boys Make Progress

The most encouraging development in our school this year is the employment of three Congo Christian Institute graduates as supervisors in the elementary departments and as teachers in the higher school. All three are splendid fellows and are doing good work. They are a great encouragement to us. There is so great a difference between their ability and that of the boys who have been only in our sta-

tion school. The Congo Christian Institute is truly the most promising single piece of work on the field today, I think. While the work done there is probably only of high school grade, scholastically, the development of initiative and self-reliance in the boys is comparable to that produced by our colleges. As compared with the back-country folk, indeed, these Congo Christian Institute boys are more like university men.

VESTA M. McCUNE.

Lotumbe, Africa.

Mr. Tung Kept Busy

Chung Hwa Christian Girls' School, Nanking, China, has the largest enrollment in its history, with 644 students, 402 of them in the middle school department and 244 in the primary. Dormitories are crowded to capacity. Over four hundred girls took the entrance examination for the middle school and only about 150 could be admitted. The largest single class seeking entrance was the first year of the Junior middle school.

Mr. Tung, the principal of Chung Hwa, is giving some time this year to the government rural education work at Wusih. This makes him a very busy man. He returns to Nanking every week to hold faculty meetings and attend to school administrative business and hold individual conferences with the faculty and with student groups. The essential change in Mr. Tung's relationship to the school is that under the new arrangement he can teach no classes.

Preaching and Healing

The work of the Mungeli Hospital has gone ahead so much that we are driven before it as though before a storm. The hospital is full and we are doing the best work we have ever done. Dr. Sukhanandan is enthusiastically pushing forward the surgery and together we have done several operations recently that we had not included in our list before. The work at the Leper Asylum is being done better than ever. We are finding the use of tannic acid on the ulcers that occur in leprosy to be the best treatment we have used. Fifty-four people are taking injection every week. Our new compounder Biswanath is finding his place and growing in the work. Dr. James's substantial leadership here is a great comfort to patients and staff. We have recently had two cases which called urgently for X-ray. How can we diagnose a tumor at the head of thigh bone in a boy of eight without X-ray? How can we tell whether a man has kidney stone without X-rays? We preach the gospel, we heal and we open eyes in the name of the Master.

V. C. RAMBO.

Mungeli, C. P.

Miss Zona Smith Honored

On February 13, 1935, the executive committee of the Argentine League of Evangelical Women, of which Miss Zona

Smith has been general secretary and editor of the official publication for many years, held a meeting in honor of the celebration of Miss Smith's twenty-five years of service in Argentina. The meeting was held in the Central Methodist Church (most beautiful Evangelical church in Buenos Aires, dedicated recently), and the women from the various groups in the city and near by were invited.

Wuhu Academy Extending Its Influence

There are 216 boys and 20 girls enrolled in Wuhu Academy, Wuhu, China. Some of the classes are quite too large to handle with the best results but cannot be divided for lack of teachers, and funds are too scarce to increase the staff. The term is starting off in fine spirit. Former students who have been back to visit report that they feel lost in their new schools, larger schools, mostly, where they miss the friendly Christian atmosphere and warm personal interest they found in the academy.

Joseph Wang, the new principal of the academy, is a former graduate. In 1919 he was a member of Mr. Haskell's English Bible class and was then influenced to unite with the church and enter the academy for further study. He did his college work at Yenching University and upon the completion of his studies there worked in the rural social program of the university until he was put in charge of some of the rural work that the government was carrying on in Shantung. He is a fine Christian young man and Wuhu Academy expects great things from him.

Woman Becomes A Leader

One of our boys, Moses Lokofe, was an unmarried boy when he went to the Congo Christian Institute but found a wife among the few girls in the school. She is a remarkable young person who grew up in the girls' home in Bolenge and is more like a white woman than a native Congo woman in her manner and ability to lead. The native women are usually so self-conscious when placed in a position of leadership that they are quite unable to do any successful school supervising or teaching. This young woman, Marie Weci, is capable and well poised and is doing very pleasing work as supervisor of the women's school. She now has two children, the youngest born at Christmas time, but she manages well. The grandparents care for the little girl, and the month-old baby sleeps in a box on a table at school while his mother and father supervise the work of a hundred and fifty pupils and a dozen teachers.

VESTA M. McCUNE.

Lotumbe, Africa.

Prospects Good At Colegio Ward

An air mail letter from Dr. Fred Aden, director of Colegio Ward, Buenos Aires, Argentina, announces the enrollment for the present semester to be: 202 in the American department at Rivadavia,



Mrs. Anna Edwards, Evansville, Indiana. Faithful worker in Bethany church and missionary society. Age 79.

Mrs. Henrietta Miller, November 25, 1934, Eagle Mills, New York. For over thirty years president of missionary society and leader of the November meeting. Age 80.

Mrs. Freda Calkins, February 27, 1935, Cato, New York. Loyal member of the church and for twenty-three years treasurer of the missionary society. Age 54.

Mrs. Eva G. Pumphrey, Dearborn, Missouri. For many years president of the women's council.

Mrs. Sara Pyne, October 26, 1934, Newport, Kentucky. Faithful member of Central Church. For years district secretary of Kentucky Missionary Society.

Mrs. Mary Jane Strophe, February 27, 1935, Oreana, Illinois. Charter member of missionary society and active in all church work.

Mrs. C. F. Murphy, March 5, 1935, Poseyville, Indiana. Devoted member of missionary society.

Elizabeth Leach Carper, January 21, 1935, Beckley, West Virginia. Charter member of missionary society. Member of Christian Church sixty-five years.

Mrs. Roy Kenner, March 13, 1935. Devoted member of church and missionary society. Age 60.

Mrs. Sarah Ann Sappenfield, March 24, 1935, New Albany, Indiana. Held membership in Greenville, Indiana, church for eighty-four years. Age 100 years, 10 months and 2 days.

John Harvey Heth, March 14, 1935, Corydon, Indiana. Devoted member of the church and active member of the missionary society. Age 71.

Mrs. Orlyn P. Cramblitt, January 23, 1935, Boone, Iowa. Devoted member of church, missionary society and teacher of Loyal Bible Class. Age 53.

including seventeen boarders, and 278 in the Spanish-speaking department at Ramos Mejia, with fifty-eight boarders, with prospects for more in both departments at the end of the month. The total enrollment for the whole school at the end of 1934 was 500, with fifty-seven boarders.

Arranging a Marriage

(Continued from page 27.)

unusual exertion since his illness. A Chinese woman answered the door. Giggling excitedly, she pointed to the drawing room door, and said she would call the Seo-go.

His knees shook a bit but he had to walk up and down to collect himself. "A jolly mess!" he stormed to himself. How did one tell a lady that he did not want to marry her? He felt as much a cad as if he were actually jilting her! He could manage the situation better if he did not feel so seedy. It might be that she was unwittingly inveigled into this thing, too—new and comforting thought!

On the strength of it he walked to the open window. A cool breeze came in to him, bearing the sweetness of the roses. A strange quiet crept over him, and the world seemed hazy and far away. That fragrance of roses reminded him of Madge. He was suddenly very tired.

A light step sounded, and he turned. Was he dreaming? Had the sun gone to his head?

"Madge, Madge!"

There was the hunger of six years pent in that low cry. Then he crumpled up, for the ride had been too long, the sun too hot, and the dream too good to be true for a man just up from his sick bed.

After a while he uncrumpled with the coolness of wet cloths on his forehead, and a lovely tear-wet face with shining eyes bending over him.

"Dearest," she whispered.

"And I did not just dream you?" he said softly in awed wonder. "Where did you come from?"

"I'm the Seo-go here," she dimpled.

"Then we're securely betrothed, aren't we?" He gave a contented sigh. "I cursed those Chinese all the way here, and now I'll be blessing them all the rest of my life. Here I thought they had me betrothed to some perfectly strange lady!"

"But I don't understand," he puzzled, "your name, Holton." A look of mortal terror overspread his features. "You're not married?"

"Shocking! And I'd permit myself to be betrothed to you?" she laughed just as she used to laugh in London those years ago. "You old-fashioned man! To think there's no other way for a woman to change her name! Our family has been English for generations, you know, even though Heilmann is a German name. But German-sounding names were embarrassing in war-time England, so the family legally took Mother's maiden name, which was Holton."

"I see. And does modern woman then, object to the old-fashioned way of changing her name?"

"Object? O my dearest dear! I'm so modern I'm shameless. I ran after you all the way to China, and just to change my name in the old-fashioned

way. I've told it now—my dark secret—"

"You didn't run after me, lass. You came because I wanted you so hard, you could not but come from the ends of the earth. Only you were so long in coming! O Madge, how I've wanted you!"

"O—" a crooning little note lost itself on a manly shoulder. "Nice, chivalrous man!" She lifted her head with all her old-time pride. "But, truly, Phil, I've loved it all, the work, the Chinese folks and their babies, ever since I arrived. I could make my life quite full of a number of things in China, even without you. So do not get too set up, young man."

He looked sufficiently humble as he drew her face down to his shoulder again. His joy-loving Madge, to luxury and pleasure born, thus to have caught the Crusader's ardor! To cover the emotion that shook him, he asked casually enough, "How did you come to Dang-seng?"

"Now, no insinuations, please. Haven't you just said why I came? Honor bright, your bishop wrote to my bishop up in Central China that there was pressing need for someone for Dang-seng. Since I was the newest one, he asked me to come. I was not unwilling, I'll confess with blushes. I knew it was nearer to a man I used to know, but truly I didn't dream it was so very near, because I couldn't find Dang-seng on my little map of China."

"And those blessed go-betweens managed the rest. You just couldn't help yourself," Leybourn finished for her.

"Yes. And I've been told that it's

next to impossible to break off a betrothal in China. Listen!"

Jubilant sounds came from beyond the compound wall.

"The schoolboys with their drums and bugles, so it sounds," he explained. "Accompanying our go-betweens, in all probability."

"Bless their hearts!" she breathed as he slipped his arm through hers, and led her through the French window out to the veranda.

The gate opened. With a fusillade of innumerable firecrackers the faithful hove in, convoyed by banners, boys and bugles. When they caught sight of their Boh-seo and his Boh-seo lady-to-be, the radiant Chinese faces bobbed so low that the backs of their heads were visible. Up bobbed the faces into view again, and the happy company broke into joyful expressions that could be seen but not heard above the din of fireworks. Their Boh-seo was happier than they had ever seen him before. As for the Seo-go, Pastor Sang had said it. Her cheeks matched the roses, and befitted a bride. Their work had been good indeed!

Matai brought forward on a red lacquer tray the gifts that were to seal the betrothal. Suddenly the tumult and the shouting died. Wholly unexpectedly they died for the colporteur, who was most publicly heard, in a voice keyed to noise-overcoming pitch, to make a remark intended only for Pastor Sang's private ear.

"Just to look at them convinces me that for ease and speed, Western-country people should always have Chinese go-betweens."

Station UCMS Broadcasting

(Continued from page 31.)

Our sympathy is extended to Miss Adaline Bucher, formerly of our headquarters' staff, later a missionary in Nanking, China, and now secretary to Pearl Buck. Her mother passed away April 11, in Barnes Hospital, St. Louis, Missouri. Mrs. Bucher's home was in Madison, Illinois. Adaline was called from New York when her mother developed a serious case of pneumonia.

First over the radio and then by cable came the distressing word April 12, of the accidental shooting of Chester Terry in or near Jubbulpore, India. Details have not been received. Mr. and Mrs. Terry were graduated from Kennedy School of Missions, Hartford, and studied in Edinburgh for a time, hoping for appointment to India by the United Christian Missionary Society. When it became apparent that the society would not be able to send them at any time soon, at the urgent request of the India Mission they went on to India as a venture in faith. Reaching the field in September, 1933, they have given faithful service in the mission while teaching as opportunity offered in order to supplement the small amount the Mission was able to allow

them, while waiting until such time as the society might confirm their appointment.

The headquarters family appreciated the opportunity to become better acquainted with Mrs. S. S. McWilliams while she was assisting in preparing materials for the programs on Latin America to be used in 1936. From Indianapolis Mr. and Mrs. McWilliams went to Rochester, Minnesota, where Mrs. McWilliams underwent a major operation from which she is now recovering. Mr. McWilliams expected to have a tonsil operation at the same time.

Some months ago we announced the resignation of Mrs. James H. Brewer of Alexandria, Louisiana, as state secretary of woman's work in that state. Now comes the word of her death, March 30, following several months of illness. Mrs. Brewer served the state missionary organizations for eleven years and took an active part in the work of the local church in Alexandria. In addition to her other labors, Mrs. Brewer had completed a comprehensive history of the woman's work in Louisiana. She closed the story with these words: "The sincere prayer of the writer is that the church in Louisiana may ever through the years to come 'Look Upward, Reach Outward and Move Forward' in His name."

Helps for Leaders of Junior Groups

THESE pages are a part of a group of materials prepared for the help of leaders of Junior groups. We would especially refer you, in this month, to "Junior World," for actual program material, calling to your attention a new set-up which is being initiated and which is described below; "Bethany Church School Guide," for your department worship and fellowship period; the pamphlet "Jesus the Friend of Everyone" which carries your stories for Children's Day preparation; and the Children's Day play itself.—Grace W. McGavran.

Looking Toward Children's Day

ONE of the chief values of Children's Day to the children of our local churches is that it gives them a fine outlook on the world as a realm in which it is desirable that all children should have the same Christian environment as they, and in which all children may have the right to know God as Father and Jesus as Friend and Leader. The mere taking of an offering on the day itself will not achieve this. It is a part of it, certainly, for having felt a need of the world the child should have the opportunity for doing something about it. But the preparation, through story, discussion, study, poster-making, poems, songs of world friendship, etc., in the weeks that precede Children's Day are limitless in their potentiality for right training and the creation of real attitudes of friendship and desire to share.

It will be necessary to plan carefully. Using the materials suggested above will smooth away some of the rough places for you. There is no idea that when you have better ideas you will not follow them, but here at least is offered a foundation of what may be done. Send early for your supplies. Study the suggestions, and in the light of your own situation, plan your pre-study and your observance of Children's Day.

Program Helps for Junior Meetings

May 5—God's Plan for Continuous Life

Material for this program was given in *Junior World* for April 7. It was the last of eight studies on "God, the Creator of All Life." If you have not been studying that series, but are just starting a study, this might be treated as an independent topic. But in that case you will need to make adaptations.

May 12—Heroes of Japan

This is the fifth of the studies on Japan and our missionary work there. Appreciation of a people is often aided by an understanding of their heroes. Perhaps they are heroes for a different reason than because of those things for which we set our heroes on a pedestal, but they mean just as much to the children of the country to which they belong. Understanding and sympathy are two of the qualities which all of us need to develop if we would have a world brotherhood.

The worship material is suggested in *Junior World*. In introducing the theme for

the study you will want to make a statement somewhat along the following lines:

Back in the days of the Old Testament the people of Israel were a proud people and loved their country. All through the ages people have been true to their countries. In America we love our country, just as the children of Japan love their country. We also love God and want all people to come to know and love him. More and more of the people of Japan are turning to God. If all of us help to send missionaries to Japan and to other countries, and send our gifts of money for carrying on schools and having Bible women and pastors, the knowledge of the love of God can spread that much faster. The letter from Haruko today will tell about some of Japan's heroes and of how the story of Jesus first came to Japan.

Following this a child who has carefully prepared to do so may read the letter from Haruko.

You will find suggestions for the carrying on of the meeting in *Junior World*. There is another thing which you will want to plan to do which is only mentioned very briefly there. That is the planning for your last session. You will not want actually to do the work at this time, since you will not be having the session till along in June, but you may want to decide what it is to be. A review and exhibit is suggested. You may care to have this in the afternoon, and have the parents invited. There will be a description of a project along this line, which one group carried out, in the June *WORLD CALL* on the page devoted to these helps. But an exhibit will take more than simply the preparation which can be given it the preceding weeks. There will need to be careful planning and finishing during the whole month. Cooperation with the Junior Sunday school department on any such project is especially desirable at this point.

New Unit—Earning and Spending Money

(May 19—June 16)

By Imogene M. Reddell

For four weeks the Junior Units will be devoted to the earning and spending of money. Early in life the child must find a solution to such problems as, Why do we want money? How can boys and girls earn money? How should money be spent?

This course, the earning and spending of money, consists of four lessons. Each is built around a series of activities, a worship program and a story. The characters, Margie, Ted, Father and Mother,

are the same in the four stories. The activities are in harmony with the events of the stories. These lessons are equally suited for Junior Endeavor, Junior Church, the Expanded Session or the Mission Band.

The way in which money is earned and spent determines greatly the happiness of the individual. Habits of earning, spending and sharing money cannot be formed too early. In talking of money it is almost impossible to disregard the budget. Some magazines and some banks are eager to help even children in the building of one. At the present time there is a movement by a nationally known investors' syndicate to make money management a definite study in our schools. When children are taught in school how to manage money, what to spend, and what to lay aside, even though measured only in pennies, they will make better citizens, and be practically immune to future "depressions," and safe from old-age poverty.

Such suggested plans are splendid as far as they go, but they are not always Christian. Too often God's share is not the first item. The Junior who learns to lay aside one penny of every dime for the Lord's work will be a worthy steward in adulthood.

During the past five years children, as never before, have had to realize the importance that money plays in their lives. Vivid impressions have been made at a period in their lives when ideas and ideals are most formative. With astonishing speed, the Junior boys and girls are gaining conceptions of the world in which they live. Just what these conceptions will be depends much upon the religious leader. Ted's and Margie's problems should become real to them, and the way in which these story children's problems are solved should help the Juniors to meet their own.

Young people of today think of religion in terms of experience. To handle money as a sacred trust is of major importance in stewardship. Stewardship is religion in practice. To help the Junior live what he is learning is the most effective way to produce right attitudes and instill right living. This can be helped by the projects. The Junior will love to "do things," to make out a budget, and to "play store." As he works, he will learn, It is the natural way for him to learn, for activity is necessary to growth. The Junior is learning more than play, study and work. He is learning to live.

The worship program should be so woven about the lesson study, that the Junior will not separate the ideas of what he is studying and his thankfulness to and dependence upon God. From the worship should come a realization that God is in-

terested in all our problems, and that we should consider him in all our plans as well as to turn naturally to him for guidance.

The leader will find it a great help to do some background preparation in connection with the course. In your church there are probably bank officials and employees who will be glad to furnish you with budgets suitable for children's needs. Children's magazines and parents' magazines and books give valuable lessons on money management for children.

Many good stewardship books can be secured in public and school libraries. In Corrine Brown's book, *Jesus' Teachings on the Use of Money* published by the Cokesbury Press, Nashville, Tennessee, are many ideas. The Stewardship Department of the Board of Education, Presbyterian Church in the U. S. A., 156 Fifth Ave., New York, publishes a number of valuable pamphlets such as *Immortal Money*, *Uncle Ben's Bag* and *The Coinage of Life*. The Board of Administration, 1430 U. B. Building, Dayton, Ohio, also has material of this nature. The promotional division of the United Christian Missionary Society, Missions Building, Indianapolis, Indiana, has valuable stewardship source material furnished free upon request.

You may wish to tell other stories to the children. *Stewardship Stories* by Guy L. Morrill, Richard R. Smith, Inc., New York, Publishers, can be adapted. *Stewardship Stories for Children* by Harriet Kaylor can be used without adaptation. These can be ordered from the promotional division of the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Stewardship in the Life of Youth by Robert Donald Williamson and Helen Kingsbury Wallace, published by Fleming H. Revell Co., New York, and *Stewardship Parables of Jesus*, Roswell C. Lang, published by the Cokesbury Press, Nashville, Tennessee, are good background material.

May 19—Why Do We Need Money?

The materials for worship are suggested in the *Junior World*. A new feature is started, in that a story for use with each of those studies is being carried in the *Junior World* immediately preceding the Sunday on which the material will likely be used. There are two ways to use this. If possible have every child read the story carefully at least twice, and think over what it is saying. Stories are often best left at that. They carry their own teaching and discussion often ruins them for the children. Your main interest in the case of these four stories will be to see that every child has the chance of reading them. If the group does not have the *Junior World*, have a place in the program for yourself or some well-prepared child to read the story aloud.

Again we suggest that the hymns indicated are well worth learning in connection with this study. They are all found in *Junior Hymns and Songs*, Bethany Edition.

Much depends upon the way the following four studies are introduced, and much depends upon the way in which the first session is started. If the children are to be led into the true stewardship of all life, their guidance needs to be understanding and tactful. We have suggested that they ask their grown-up leader to introduce the study. The subject may be introduced in a number of ways. For instance, the hymnals which they are holding may be used as illustrations. Ask questions as to how they got there; who ordered them; who paid for them, etc. Have the children name other things about the church which require money; also about their homes and schools.

As the children make the lists, in either of the ways suggested or on the blackboard, help them to think of a wide variety of things to put under each. Be sure that such things as taxes, expenses of the church, and a savings account, are listed under the second. Under the third, be sure that items which do not make us happier or which are actually harmful are eliminated from the list.

Plan the closing with the singing of one of the hymns such as "All Things Are Thine."

If poster-making is planned be sure such things as magazines from which to take the illustrations, paste, brushes, paper, are at hand. Just as good or better than posters is free-hand drawing, done within a set form, such as squares of a given size which will be mounted around the edge of a poster sheet with the lettering done in the center. Each child would draw one picture. Crayons or pencils can be used. Crayons are better.

May 26—What Money Represents

"What Money Represents" is the theme of this session. Just as the child must learn that money is not the biggest thing in life, he must learn that money represents so much toil, skill, intelligence, conscience and character, all the factors that it stands for. Every dollar represents somebody's life.

The suggestions for the worship program are given in *Junior World*.

You will probably want to introduce this session yourself. You will want to keep in mind that too often teaching about money has been fundamentally wrong and misleading. The "filthy lucre" idea prevails. We are in the habit of reminding people that they cannot take their money with them when they die; therefore, set little value on money. Whether money is "tainted" or not depends on the way it is gained and the way it is used. Jesus called the rich farmer a fool not because he had gathered together great possessions, but because of the way he proposed to use them.

The child must be glad to see that money and other forms of property are not to be despised, but are to be regarded as a sacred responsibility. Even a small child can be taught that money represents toil, skill, intelligence and spent energy.

You may use as illustrative a chair or table in the room. This furniture cost money. It cost money because someone had to work to cut down the tree for wood. That man had to know how to fell a tree. Another man had to know how to build a chair. Another had to know how to make the paint or varnish. Yet another had to crate it to send it to the store. An engineer had to operate the train to ship it, etc. The child will see that we cannot separate life and labor; neither can we separate life and money.

Follow the suggestions in *Junior World*, being sure that the budgets the children work out eventually have the church offering and something for gifts in them, as well as just necessities for themselves. It is better to build a budget under the spending ability of the group rather than over it. Save a copy of the budgets.

June 2—How Do We Get Money?

This study affords a splendid opportunity to introduce the study of vocations. To be intrusted with the making of money is a sacred stewardship. Most young people begin early to ask themselves, "Where shall I place my life?" The church school and group leader may play a major part in influencing them to ask, "What is God's will about my vocation?" "Where will my life count most for him?" Too often they only ask, "How Can I Make the Most Money?"

The grown-up leader plays a vital part in molding the child's life even as early as the Primary and Junior groups, by helping him decide his type of vocation. It is, of course, ridiculous to say that an eight-year-old boy decides his vocation, but at an early age ideas and ideals are begun and fostered.

Children will feel keenly the question of earning a living. Following out the suggestions given in *Junior World*, and having ready to add to them your own contribution of men and women who have done worth-while things as vocations, or of vocations which are in themselves worth while, you should have a good discussion. Do not forget that the story, while not needed to add to the discussion, is background which should be read before the meeting or in the meeting in each case.

There is one more session in this unit. You will find it followed by the next missionary topic. If you wish to do so, there is no reason why you should not substitute it and reverse the order. The only thing you will have to remember in that case is that your story to accompany the session will appear in the *Junior World* for June 2, instead of the one for June 29.

These New Units

We shall be very glad to hear from you about these new units. We want to know whether you like them, whether you find them helpful, whether there are enough procedures given for your children to carry out in the sessions. We shall list, in a future page, the units which will be forthcoming during the year.

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Marion, Indiana

Pension Fund Facts

(Continued from page 30.)

consume both principal and interest within the annuitant's lifetime. Here are two couples, for instance, who believe in utilizing to the full this board that was organized and incorporated for the specific purpose of providing for aged and disabled ministers and missionaries and their wives. In addition to full membership in the Pension Plan and in the 1919 Pension System, each has put \$7,000.00 into Ministerial Annuities, one in two deposits, the other in ten. The couple whose ages are sixty-four and sixty-one are paid at the rate of \$69.54 per thousand dollars, or a total of \$486.78 a year as long as either husband or wife shall live. The other couple, being only sixty and sixty-

one have a rate of \$66.85 per thousand, or \$467.95 a year. An inquiry from a couple aged sixty-seven and sixty-two has been answered with a quotation of a rate of \$72.63 per thousand. This provision is especially important in these early years of the Pension Plan's operation, before there has been time to build up more than the minimum age retirement pension of \$252.00 per year.

A Continuing Education for the Preacher

The Home Missions Council, in which twenty-four religious communions of North America cooperate, calls the attention of the ministry to the 1935 schedule of summer schools for town and country pastors, and refers to the entire program as one of "Continuing Education." Some of the better known schools with their deans or directors are as follows:

- Rural Church School
- Vanderbilt University
- School of Religion
- Nashville, Tenn., Dean Geo. Winton, April 22-May 3.
- Virginia Summer School for Rural Ministers
- Virginia Polytechnic Inst.
- Blacksburg, Va., Prof. B. L. Hummel, July 16-26
- Rural Leadership School
- Purdue University
- LaFayette, Ind., Prof. O. F. Hall, June 24-July 5
- School for Rural Pastors
- Garrett Biblical Institute
- Evanston, Ill., Prof. M. H. Leiffer, July 29-Aug. 6
- Rural Church Institute
- Duke University
- Durham, N. C., Prof. J. M. Ormond, June 10-21
- Rural Pastors' Short Course
- Kentucky College of Agriculture
- Lexington, Ky., Prof. W. D. Nicholls, April 29-May 4

In addition to these schools, especially planned for the requirements of town and country pastors, there is the well-known Pastors' Institute sponsored by the Divinity School of the University of Chicago, the Chicago Theological Seminary and the Disciples Divinity House, which will be held from July 29 to Aug. 4. Information concerning this school may be secured by addressing Dean E. S. Ames, 1156 E. 57th St., Chicago.

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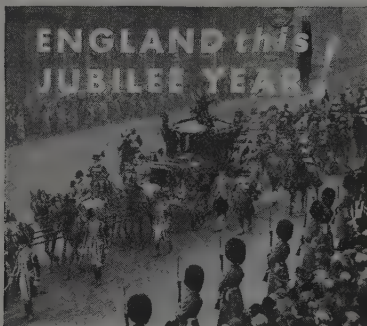
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President

Last Minute News

As we go to press word comes of the homegoing of Mrs. Cordelia Harris, April 15, in Indianapolis, mother of Mrs. Effie L. Cunningham, former secretary of the Christian Woman's Board of Missions and later of the United Christian Missionary Society. Mrs. Harris suffered a dislocated shoulder several weeks ago.

The friends of Mr. and Mrs. John Harms are anxiously awaiting news from the small son who is desperately ill at the Methodist Hospital with streptococci meningitis. Mr. Harms is director of religious education for the state of Indiana.

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CUNARD WHITE STAR

"A Little Child Shall Lead Them"

Grace P. Hendricks*

HE WAS a prominent official in one of Japan's large cities. He had education, wealth and influence. He also had a small five-year-old son. All else that he had seemed of little value to him when compared with that last-mentioned possession. He all but idolized him, and he wanted nothing else in this world quite so much as he wanted that small son to grow into the highest type of manhood he had dreamed of for him.

He heard of an excellent Christian kindergarten in his community that had the reputation of giving to its children the highest type of intellectual and moral training. He didn't worry his busy head one way or the other about Christianity but he did want the best of everything for his son and so he enrolled him in the kindergarten.

Time went on and "Sonny" brought home so many clever little things he had made, so many lovely stories to tell and songs to sing, that he was a constant source of joy and pride to his fond parents. Desiring to see this interesting school for himself, the father took one of his days off to visit the kindergarten. It happened to be a day when the children brought their lunch, and when noontime came it was interesting to see them bring their lunch boxes and gather around the little table, then, with folded hands and bowed heads, wait for a prayer of thanksgiving to their heavenly Father for the food they were about to receive. It was the small son of the distinguished visitor who was called upon to offer the prayer and he did it graciously and sincerely.

The father was pleased and proud of his son, as usual, and he went away happily musing on the excellent start in life training his little one was getting.

Evening came, and father and son were called to dinner. When the son was served, without any more ado he picked up his chopsticks and bowl of rice and fell to devouring his food with much gusto. The father, remembering the pretty scene he had witnessed at noon, was greatly shocked. Very earnestly he said, "Son, how does it happen that at lunch time I saw you so quietly and properly take your food after thanking the God who gave it to you, yet tonight you seem to have regard for no one?"

Sonny opened his great brown eyes in surprise, as he replied, "Why, Father, God isn't in this house!" Tears came to the eyes of that strong man as he replied, "Son, we'll see that God is in this house!" That very night he sought out the pastor of the kindergarten church. He became an earnest inquirer and it was only a matter of time until God was enthroned as the true head of that house.

Verily, "A little child shall lead them."

*Former missionary to Japan.

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From Hiram College

The plan for the new auditorium and gymnasium at Hiram College has been approved by the board of trustees and construction is being pushed so the building will be ready for use in the fall. The new structure, which will be valued at \$165,000, is to replace the Administration Building destroyed by fire in November.

The new building is to be erected on the site of the one that burned. It will face east. It will contain the auditorium and the social rooms for students and will house temporarily the administrative offices and the gymnasium, which it is hoped may later be given over to the exclusive use of the women.

It will be fireproof throughout and the interior arrangement will be modernized.

Junior W. Everhard of Cleveland is the architect. Abram Garfield is the consulting architect.

The exterior will be Georgian Colonial with a porticoed entrance to the auditorium and a cupola surmounting the stage loft. The plans call for red brick with limestone trim, to match the other buildings on the campus and to preserve the Western Reserve atmosphere of Hiram's natural setting.

The auditorium will be increased in size and will have a straight balcony in the rear. A student entrance to this room from the north side of the building, by way of a wrought iron and stone stairway, will provide an interesting architectural feature.

The administrative offices will be on the first floor, entered through the main portico. The second floor will contain the social and recreational quarters which will consist of a large room with stage and three smaller rooms.

The balcony in the gymnasium is to be U-shaped, to permit one entire wall of the gym to be used for handball and tennis practice.

Hiram College is interested in the Disciples of Christ Year Book for 1934 which lists 243 Hiram men. The figures show that

21.7 per cent of all the Ohio ministers listed are Hiram men. They serve 57 Ohio churches, with a total membership of 27,883. Ohio's share of the total membership of the Disciples of Christ Church is 23.2 per cent. Its contribution to benevolent interests is 25.7 per cent of the total, or \$33,806.35.

Recent visitors at the college include Miss Lura Aspinwall, student director for the Disciples of Christ, who spent March 11 and 12 studying the religious organizations on the campus.

Professor Harry Trumbull Sutton, formerly professor at Bethany College, gave a series of dramatic Bible recitals at the Hiram Church for which the college kept its calendar clear the last week in March. He spoke at the college convocation on March 25.

A program of Lenten music of unusual significance has been planned by the music department of Hiram College for Wednesday evening, April 17, in the Hiram Church. The Hiram A Cappella Choir will present "The Seven Last Words of Christ" by Dubois with a group of soloists assembled for the occasion.

President Kenneth I. Brown of Hiram spoke at the noonday Lenten meeting in Cleveland, arranged by the Federated Churches, on March 25. He will address an evening chapel congregation at Muskingum College, New Concord, on April 14, and the morning chapel in Baldwin-Wallace College, Berea, on April 16. A week later he will speak at the chapel service at Western College in Oxford.

Government Grants for Education in China

SINCE the registration of colleges and universities with the Ministry of Education in China there has been considerable interest in them and sympathy for the financial difficulties through which they have been going. For the present school year \$720,000 has been appropriated for grants to Christian and other private in-

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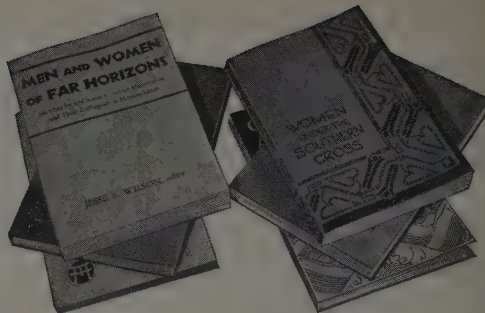
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stitutions of higher education which are registered with the Ministry of Education.*

Of the total, \$310,000 has been designated to the Christian institutions. It is interesting to note that \$237,000 is definitely given for work in science, including grants amounting to \$67,000 for medical work and a grant of \$15,000 for agriculture.

This help to private institutions is largely due to the efforts of the present Minister of Education. He has sent inspectors to the private colleges and universities, and realizes that these schools

*While these grants were made for a period of one year and are being paid in monthly installments, it is generally felt that if conditions in China remain as they are there is reason to believe that the grants will be renewed another year.



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TOWARD A CHRISTIAN AMERICA

By Hermann N. Morse. The latest interpretation of the new pioneer areas that must be considered a part of the mission task in America. A more "uncomfortable" task than the old, this new home missions described by Dr. Morse will bring a personal challenge to every Christian.

CHRISTIAN YOUTH IN ACTION

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By Robert Norris McLean. A fascinating mystery story for intermediates, depicting along with the mystery various phases of Christian missionary service among the Mexican people in Mexico and the United States. We have a suspicion that this book's popularity will not be confined to intermediates!

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World Call readers can help their church secure the mission study books for the coming year by handing their subscriptions to the World Call secretary.

Receipts for Nine Months Ending March 31, 1935

United Christian Missionary Society
From Churches and Individuals

	General Fund	Decrease Acct. Withdrawal of Benev. & Ch. Er.	Net Increase	Special Funds	Increase
Churches	\$ 92,014.78	\$ 2,642.07	\$ 6,724.03*	\$ 801.50	\$ 581.13*
Sunday Schools	48,308.43	6,261.51	1,228.53	90.90	18.83
Christian Endeavor Societies	2,253.98	54.99	315.84*		
Missionary Organizations	221,592.22	1,386.39	110.94	182.82	439.84*
Individuals	11,435.93	3,889.90	3,579.62*	3,309.00	1,058.55
	\$375,605.34	\$14,234.86	\$ 9,280.02*	\$ 4,384.22	\$ 56.41

From Miscellaneous Sources

Bequests	\$ 21,126.56	\$ 1,305.00	\$14,291.06	\$ 779.70	\$ 229.70
Interest (U. C. M. S.)	43,968.48		3,414.64	1,849.63	677.66*
Receipts (Old Societies)		18,977.62	2,250.00*		2,657.04*
Interest (Old Societies)	22,397.19		1,186.22		
Home Missionary Institutions	48,397.47		3,174.91*		
Benevolent Institutions		20,420.65			
Annuities				26,303.54	17,238.54
WORLD CALL Subscriptions and Advertising	27,523.22		4,024.39		
Literature	15,667.95		1,151.69		
Miscellaneous	24,809.22	1,449.77	1,819.26	4,827.20	1,609.59
	\$203,890.09	\$42,153.04	\$20,462.35	\$33,760.07	\$15,743.13

Board of Education and Cooperating Colleges

Churches	\$12,804.09	\$3,761.34*
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*Decrease.

The Missionary Register

Missionaries Returning to the Field

Miss Faith McCracken and Miss Ruth Musgrave, Africa; New York, May 7, 1935, SS. "Gerolstein," Arnold Bernstein Line.

Missionaries Returning on Furlough from the Field

Mr. and Mrs. Lewis Hurt, Africa, July 1, 1935.
Dr. and Mrs. L. F. Jaggard, Africa the last of May.
Miss Vesta McCune, leaving Africa in June.
Mr. and Mrs. Herbert Smith, leaving Africa last of May.
Dr. and Mrs. C. L. Pickett, Philippine Islands, June 8, 1935.

Marriage

Miss Ruth McElroy, former missionary to China; to Elmer Hughes, minister at Vici, Oklahoma, February 26, 1935.

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are carrying on an important part of higher education in China.

Following is the list of grants made to the mission institutions:

Yenching University, Peiping	\$60,000
Hsiangya Medical College (Yale), Changsha	35,000
Lingnan University, Canton	35,000
Cheeloo University, Tsinan	30,000
University of Nanking, Nanking	30,000
West China, Chengtu	20,000
University of Shanghai, Shanghai	20,000
Central China, Wuchang	15,000
Fukien Christian University, Foochow	12,000
Ginling College, Nanking	12,000
Furen (Catholic University), Peiping	10,000
Soochow University, Soochow	10,000
Hangchow College, Hangchow	8,000
Hwa Nan College, Foochow	8,000
Boone Library School, Wuchang	5,000


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Missionary Messenger Blossburg, Pa.

Summer School of Missions

The Winona Summer School of missions (Interdenominational) will be held at Winona Lake, Indiana, June 26 to July 2, 1935.

This year a carefully selected faculty will conduct classes in the Home and Foreign textbooks and the Bible. The International School of Religious Education recognizes the school and gives credit in certain classes.

Write to the publicity chairman, Miss Minnie M. Rumsey, Lake Forest, Illinois.

The Last Page

This Is Her Day

By GRACE NOLL CROWELL

*This is her day—though every day is hers,
Brimmed as they are with urgent tasks
and deeds:*

*The glad young mother who must daily
meet*

Small children's constant needs.

*This is her day: the mother who has seen
Her children grow like young corn in
the sun:*

*Tall, straight, and clean, who takes a
keen delight*

And pride in every one.

*This is her day—the mother now grown
old,*

*Who folds her hands, and slowly rocks
her chair,*

*Who nods and smiles across the gathering
dusk*

At a child who is not there.

*This is their day, the mothers of the
world—*

*And the whole nation pauses as it should,
To honor them who know the poignant
pain—*

And joy of motherhood.

—Epworth Highroad.

Mothers are just the queerest folks—

'Member, when John went away!

All but mother cried and cried

When they said good-bye that day,

She just talked and seemed to be

Not the slightest bit upset—

She was the only one who smiled;

Others' eyes were streaming wet.

But when John came back again

On a furlough safe and sound,

With a medal for his deeds

And without a single wound,

While the rest of us hurrahd,

Laughed and joked and shouted cheers,

Mother kissed him, then she cried,

Sobbed and cried with heart-wrung tears.

—The United Church Record and
Missionary Review.

I Am Your Spare Time

I am your spare time.

I am that brief hour or two when you can
most fully give expression to what you
really are.

For whatever you do when external cir-
cumstances do not compel you to do any-
thing, that is what you are.

Duties and activities imposed upon you or
expected of you by other people, reveal
what they think is important.

What you expect of yourself in thought
and leisure time tells what is important
to you.

And in the long run your ideals, rather
than those of others, determine what
life is to be for you.



So, then, mark me well.

I determine your friendships.

I determine your intelligence.

I reveal your admirations.

I fasten in your mind those things upon
which you will meditate in all the other
lulls of life.

What you earn during your working hours
goes into your pocket.

What you spend during your leisure hours
goes into your character.

As I am employed, developed or enriched,
so, also, are your outlooks upon LIFE.
I am your spare time.

—Kansas Grange Monthly.

The Message of Youth

By HORACE CHURCHMAN LUKENS

America! Thou hast need of some great
bard

To set Thee straight and guide Thy
vagrant ways.

Thy feet shall lose their grip of olden days
On solid rock of God and heart unscarr'd

By sin, 'less quickly Thou dost up and
guard

The portals of Thy virtue pure, and raze
Thy gods of gold and worldly gain, and
gaze

On the love and saving pow'r of Christ,
the Lord.

Thy youth is cause for joy; Thy heart-
beats yet

Are true, Thy vigor still unspent; and
wilt

Thou then Thy precious heritage forget?
Give up Thy headlong race for self and
sense,

And pause to contemplate Thy latter end—
Before the just and righteous God Thou'lt
stand.

—Women and Missions.

To the American a revolution is like a
surgical operation. When it lies in the
future it is dreaded, when it is successfully
past it becomes an object for celebration.
—William F. Russell, Teachers' College,
New York.

A Palace and a Prison

What matter if your work be menial?
Food must be found to keep your body
alive,

Clothes and a shelter so that you may
strive

For that to which you feel you have a
call.

Some honey will be blended with the
gall;

Success and failure teach you to derive

A way to reach the end toward which
you drive—

The means to freedom from your prison-
ing wall.

So keep your heart steadfastly on the
goal

And tend with watchful care the grow-
ing flame,

Remembering that the accolade of
fame

Comes only through the travail of the
soul.

Thus may you gain, by trial in the fire,
At last those heights that are your soul's
desire.

—FRANCIS LIVINGSTON MONTGOMERY.

Sensible

Patient: "Doctor, I'm bothered with
a queer pain. When I bend forward,
stretch out my arms and make a semi-
circular movement with them, a sharp
sting comes in my left shoulder."

Doctor: "But why make such mo-
tions?"

Patient: "Well, if you know any
other way for a man to get on his over-
coat, I wish you'd let me know."—
Cleveland Plain Dealer.

A family which had struggled for years
with poverty had suddenly come into pos-
session of a considerable fortune. They
purchased a farm and stocked it with
cows, pigs and chickens.

One day a visitor was being shown
over the place by the young daughter of
the owners. "Do your hens lay many
eggs?" he asked.

"Oh, they can, all right," haughtily
replied the little girl. "But, of course,
in our position it isn't necessary."—
Christian Science Monitor.

Crackling

During the celebration of the employ-
ers' golden wedding anniversary in a
southern city, a Negro servant who had
been in the family about forty years felt
constrained to add her own felicitations
to those that had come by wire, by tele-
phone, by letter and by personal calls.

The opportunity came while she was
assisting in the preparations of the an-
niversary dinner, when she said: "Well!
All I has to say is dat dey sho' has
fought a good fight."—Exchange.

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